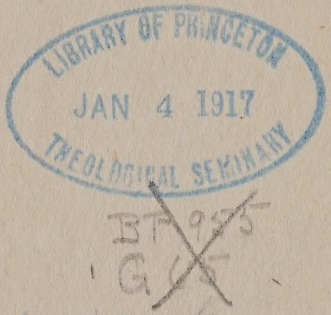
THE CHRISTIAN SCIENCE CHURCH

BY

WILLIAM M. GOODWIN, L. B., C. S.

$1.50 net



BT 975
G4
Division
Section

WILLIAM McAFEE GOODWIN

L. B., C. S.

District National Bank Bldg. 1406 G Street, N. W.,

WASHINGTON, D. C.

Christian Science

Practitioner, Lecturer and Teacher

¶ Using only the authorized literature of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

¶ In the active practice as a professional practitioner of Christian Science Mind-healing since 1898.

¶ Present and absent treatments given for all kinds and descriptions of sickness and disease, mental, moral or physical.

Most Complete
Bureau of Information
regarding the subject of
Christian Science
pro and con, in existence

All kinds of
Expert Index Work
Including card, analytical and intensive
Concordances

LECTURES

1. Christian Science. A sympathetic but non-proselyting discussion of the teachings of Mary Baker Eddy.

2. The Christian Science Church. A timely, impersonal, dispassionate, analytical, unanswerable discussion of the weaknesses and inconsistencies of the Christian Science organization. Brim full of authentic information.

3. The Birth of Jesus. An original, instructive and devotional, yet philosophical and practical discussion of one of the greatest events in the annals of history. A subject seldom frankly discussed in public.

4. Washington, D.C.: America's Perpetual Exposition. Illustrated with two hundred views of the most beautiful city in the world.

Information respecting Washington, D. C., the governmental departments, etc., etc., furnished

FEES REASONABLE

WILLIAM McAFEE GOODWIN

L. B., C. S.

District National Bank Bldg. **1406 G Street, N.W.**

WASHINGTON, D. C.

WILLIAM McAFEE GOODWIN

A LECTURE ENTITLED

THE CHRISTIAN SCIENCE CHURCH

BY

WILLIAM McAFEE GOODWIN, L. B., C. S.

CHRISTIAN SCIENCE PRACTITIONER
TEACHER AND LECTURER

303–307 DISTRICT NATIONAL BANK BUILDING
1406 G STREET, NORTHWEST
WASHINGTON, D. C.

1916

COPYRIGHTED
December 27, 1915; January 11, 1916; September, 1916
BY WILLIAM MCAFEE GOODWIN

All rights reserved, including that of translation into
foreign languages, including the Scandinavian

A TIMELY, IMPERSONAL, DISPASSIONATE, ANALYTICAL, UNANSWERABLE DISCUSSION OF THE WEAKNESSES AND INCONSISTENCIES OF THE CHRISTIAN SCIENCE CHURCH ORGANIZATION

BRIM FULL OF AUTHENTIC INFORMATION

First delivered in Albaugh's Lyceum Theater, Baltimore, Md.
Thursday, January 13, 1916

Poli's Theater, Washington, D. C., Sunday, January 16, 1916

A few additions made since

Words in italics, for emphasis, by author of this lecture

Statistics corrected to June, 1916

SUB-TITLES

I. Introduction 11
II. Christian Science Publication Committee. 13
III. My Position 16
IV. The Church Manual..... 19
V. Higher Law 28
VI. Church By-laws 29
VII. Healing *vs.* Teaching..... 34
VIII. Christ Jesus the Only Authority for Christian Science 38
IX. Church By-laws Not Infallible..... 41
X. "Promiscuous" Healing 49
XI. The Massachusetts Metaphysical College. 52
XII. Statistics 57
XIII. Monopoly 63
XIV. "Cramping Systems" 67
XV. Primitive Christianity 69
XVI. Understanding and Demonstration..... 73
XVII. Teaching 79
XVIII. Christian Scientists 92
XIX. More Statistics 93
XX. Persecution 99
XXI. Christian Scientists and the Law..... 110
XXII. Recapitulation 116
XXIII. Obedience 123
XXIV. Intolerance 125
XXV. Loyalty 131
XXVI. The "R. C." Question..... 134
XXVII. Conclusion 147
General Index 149

Important Notice

Applicable in instances where this book is received by the consignee from the author and publisher without previous order on the part of the consignee

Dear Friend:—

This book has been forwarded you by United States Parcel Post, Insured, on approval, for five (5) days examination, because I believe you have reason to be interested in the different phases of the subject discussed.

If, after examination, you find the book contains matter of value or interest to you and you care to purchase it, I will thank you to kindly forward me by U. S. Postal Money Order, Express Order or check, the amount of $1.50, the net price of same. If cash or currency is sent the letter should be registered.

In the event you should not care to purchase the book—and I assure you there is no desire whatsoever to place you under obligations—kindly return it to me in good condition within five days after its receipt. You will find enclosed with the book an addressed label to which has been affixed sufficient prepaid postage for its return to me in the original mailing box if the box has not been damaged; so you will have been put to no trouble or expense in the matter.

Yours in the Cause of Truth,

WILLIAM McAFEE GOODWIN

I. INTRODUCTION

Permit me at the outset to state that this lecture is not delivered under the auspices of the Christian Science Church, nor authorized by it, but is given upon my own individual responsibility; nevertheless I will add in justice to the Church, the public and myself, that my only sources of information have been, (1) the Holy Bible; (2) the writings of Mary Baker G. Eddy, the Discoverer and Founder of Christian Science; (3) the official publications of The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A., otherwise known as "The Mother Church"; and (4) a personal experience of over fifteen years as an active member of the Christian Science Church and a professional practitioner of Christian Science Mind-healing therein.

Every word I utter will bear the closest scrutiny, and I assure you that if there should be a Christian Scientist within the hearing of my voice, and I sincerely trust that there may

be a number present, it will receive that scrutiny; and should I by any chance be so unfortunate as to make a misstatement or misrepresent a fact the attention of the public will more than likely be called to it through your daily papers.

II. CHRISTIAN SCIENCE PUBLICATION COMMITTEE

There is not a better organized nor a more efficient publicity bureau in the entire world than that which looks after the interests of the Christian Science Church and the correct statement of its teachings. Before 1900 the Church taught that to "come back at" misstatements would be as profitless as to chase after the terminals of the rainbow. That the misstatements in their nature were self-contradictory, illogical and grotesque beyond the capacity of any man to estimate. That they constituted a house divided against itself which could not stand and would fall in due time. (See lecture of Edward A. Kimball, C. S. D., *Christian Science Journal,* Vol. 17, p. 103.) But in the early part of 1900 they saw a great light. In fact, in her Communion Address to The Mother Church, June 4, 1899, Mrs. Eddy said, "A lie left to itself is not so soon destroyed as it is with the help of truth telling;" and forth-

with they established a publicity bureau that is the marvel and the admiration of mankind. Its work has been so persistent and plausible that now you rarely see a criticism of the organization or its activities in the public prints, either newspapers or magazines. Editors have learned that Christian Science Publication Committeemen will sit up with them until they get the last word if they desire it.

Many of you may be surprised to learn that one reason you so rarely hear the subject of Christian Science, which deals so vitally with each and every activity of life, whether it be in the realm of science, theology or medicine, discussed by public men and women from the people's great forum, the lyceum and chautauqua platforms, in spite of all the boasted pleas of independent thought and expression made by the lyceum and chautauqua periodicals, is because the oldest, best known and most influential of the two magazines of the profession, *The Lyceum Magazine* of Chicago, is owned, edited and controlled by active members of the Christian Science Church. Quite naturally it will not accept the advertisement or approve the engagement of any lecturer de-

siring to discuss in any manner whatsoever, be it pro or con, the subject of Christian Science; for such discussion would be in defiance of the active policy of their Church.

III. MY POSITION

While I have voluntarily withdrawn my membership from the Church, I entertain the greatest love and affection for the organization and all connected therewith, officially and otherwise; and believe I am doing it and them and all mankind good, in the highest sense of that term, by the step I have taken and in the method I am pursuing. My one yearning desire is to promote the objects for which that organization was originally founded.

My whole object and aim is to be instructive, constructive, corrective and purifying, and this is in perfect harmony and accord with the most prominent quotation from " Science and Health " appearing upon the walls of The Mother Church edifice, just under the great organ pipes, behind the pulpit, to-wit: *" When error confronts you, withhold not the rebuke or the explanation which destroys error."* (S. & H. 452: 13.) Christian Scientists will kindly note that the quotation reads, " destroys

error," and not, " destroys individuals; " and that to this quotation there are at least fifty correlative passages throughout " Science and Health." [1]

I believe thoroughly in the great benefits to be derived from church organization, when and so long as the organization is true to the high purpose for which it was established and founded; but I withdrew from the Christian Science Church organization

1st. Because I feel that the by-laws governing The Mother Church policy are, in at least one very important and several more than minor instances, unchristian, unjust and inconsistent; the truth of which I shall try to substantiate to your satisfaction.

2d. Because the five splendid men constituting the Christian Science Board of Direc-

[1] S. & H. 5: 29; 6: 3 only, and 11 only; 6: 23-32; 7: 1; 10: 31; 11: 8, 12; 13: 6; 17: 7; 29: 1; 30: 19, 26; 53: 6; 85: 11, last five words only, 21, 24; 91: 9; 92: 21; 96: 31; 97: 1; 153: 31; 183: 24; 201: 14 only; 233: 29; 240: 19-22; 327: 23; 343: 14 only; 357: 7; 418: 28; 446: 24, 30; 447: 20, 24; 448: 7, 9, 15; 452: 13; 453: 18; 454: 11; 461: 26; 511: 4; 540: 5; 542: 5; 570: 30 to 14 next page; 571: 2, 4; 572: 12; 589: 17; viii: 4. C. S. Hymnal 143. Misc. Writ. 335: 18.

tors of The Mother Church—which is the sole governing authority of the Church, and from which there is no appeal—have taken the position that the Church Manual, as it stands today, can and shall never be amended nor changed; notwithstanding they have and possess the full legal authority to amend and change it, as is evidenced by the charter powers granted by the Commonwealth of Massachusetts, and in the deed of trust given to the Christian Science Board of Directors by Mrs. Eddy under date of September 1, 1892, a copy of which deed is published in the Church Manual.

3d. Because I saw no way whereby I could be of service to the cause of Christian Science in correcting these conditions while remaining within the organization.

IV. THE CHURCH MANUAL

In alleged support of their contention that the by-laws in the Church Manual must forever remain as now published, the Christian Science Board of Directors had published in *The Christian Science Sentinel* for August 22, 1914, over three years and a half after Mrs. Eddy's decease, a copy of a letter written to them by Mrs. Eddy under date of February 27, 1903, nearly eight years before her decease, in which she advised, "Never abandon the by-laws nor the denominational government of The Mother Church. . . . . None but myself can know, as I know, the importance of the combined sentiment of this Church *remaining* steadfast in supporting its *present* by-laws."

Within less than three weeks, however, after the receipt of that letter, changes were made in those very by-laws (Executive Members, March 17, 1903), and more radical changes were constantly being made therein up to a very short time before Mrs. Eddy's decease.

From the date of that letter, February 27, 1903, to the date of Mrs. Eddy's decease, December 3, 1910—nearly eight years—sixty-one differing editions of the Church Manual were published. The eighty-ninth edition of the Church Manual, which was the last edition published before Mrs. Eddy's decease, and which is the edition published to-day, is a radically different book from the Church Manual of February 27, 1903, the date of the letter the Christian Science Board of Directors claims as its authority. Hence the question arises: "How shall Christian Scientists of to-day, throughout the field, interpret that letter of February 27, 1903?" Will they hold to the present edition of the Church Manual, the eighty-ninth edition, or will they revert to the edition of the Church Manual to which that letter had special reference, the twenty-eighth edition? The editions, as I said before, contain fundamentally different by-laws.[1]

[1] The Christian Science Board of Directors was created September 1, 1892, and "The First Church of Christ, Scientist, in Boston, Massachusetts," or "The Mother Church" as we know it to-day, was reorganized September 23, 1892. The original church organization which was

Mrs. Eddy distinctly states in her work entitled "Miscellaneous Writings" (148: 12), and also in the preface to "The Church Manual" (3: 9), that the by-laws contained therein "were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events."

If the "logic of events" necessitated such radical changes in the Manual during the fifteen years of its existence prior to Mrs. Eddy's decease, or from 1895 to 1910, as to require eighty-nine differing editions and eleven separate copyrights under the names of three or four differing people, where is the warrant for believing that, simply because Mrs. Eddy

---

founded by Mrs. Mary Baker Glover Eddy, April 19, 1879, had to be dissolved and abandoned during the winter of 1889 on account of strife, dissentions and clashings; nevertheless services were held more or less continuously until the new organization was effected on September 23, 1892. The greatest seating capacity of any hall occupied up to 1894 was 500. The first edition of the Church Manual was published in 1895, following the dedication of the original Mother Church edifice, or about three years after the reorganization of the Church.

has deceased, the "logic of events" during the past five years and more and throughout eternity to come has not warranted, and will not continue to warrant, other changes? Surely the simple incident of Mrs. Eddy's passing has not put a stop to the eternal, ever onward march of the "logic of events."

No, the real reasons, as I conceive them now, why the Christian Science Board of Directors assumes its present stand regarding the government of The Mother Church is to be found

1st. In its belief that it is not strong enough to hold the organization together without alleging and pleading with the field that the Manual was Mrs. Eddy's personal demonstration, and that in gratitude for our healings we should show Mrs. Eddy's personality respect by striving to conform to its inconsistent and unchristian by-laws; or

2d. In a deed from one Albert Metcalf, conveying a small piece of property to the Christian Science Board of Directors for the purpose of erecting thereon the present extension of The Mother Church in Boston, a copy of which deed may be found on page 137 of the Manual, at the very end of the appendix, a

portion of the book hardly ever read, not included in the Concordances, and never referred to so far as I can recall. The supposedly vital clause reading as follows: *" This property is conveyed on the further trusts that no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled by the grantees unless the written consent of said Mary Baker G. Eddy, the author of the text-book, 'Science and Health with Key to the Scriptures,' be given therefor."*

The Board of Directors *seems* to be afraid that if it changes the letter of a single by-law, and I use the word " letter " here advisedly, for I believe the Board has, by an arbitrary interpretation and ruling, partly changed and " annulled " the effect of at least one very prominent by-law (Sec. 4, p. 87), such action may invalidate the title to this small piece of property, which is now completely covered by a two million dollar church edifice! In other words, it would seem that the attempt has been made by someone to barter the advancement of the cause of Christ and the fulfilment of His specific teachings and instructions for a mess of pottage!

This brings me to a feature I have not been able to reconcile in my own thought. Notwithstanding the Church Manual, which finds its force under the laws of the Commonwealth of Massachusetts, provides specifically that " The Christian Science Board of Directors shall consist of five members. They shall fill a vacancy occurring on that Board after the candidate is approved by the Pastor Emeritus " (who was Mrs. Eddy), and also that the clerk, and the treasurer, the editors and manager of The Christian Science Publishing Society, and the manager of the general Committee on Publication are to be elected " by a unanimous vote of the Christian Science Board of Directors and the consent of the Pastor Emeritus (Mrs. Eddy) given in her own handwriting," and that still other elections and acts by and of the Board must have Mrs. Eddy's written consent and approval. During the five years and more since Mrs. Eddy's decease the Board has filled a vacancy occurring in its membership, and has continued to elect the officers mentioned annually without " the consent of the Pastor Emeritus (Mrs. Eddy) given in her own handwriting." I believe its action has been absolutely

legal, for the laws of the land certainly cannot require the fulfilment of impossible conditions. But why is it not just as legal and right for the Board to harmonize the by-laws of The Mother Church so as to conform to the unquestioned, and specifically admitted, teachings and instructions of Christ Jesus?

Is it because

1st. That for reasons of their own, they do not care to? or

2d. That while they are *not* afraid of serious trouble arising from the members within the organization regarding their selection and election of officers, they *are* afraid of possible trouble arising with the heirs of Mr. Albert Metcalf regarding the piece of property mentioned? Even if under the present laws of the Commonwealth of Massachusetts a change in the letter of any of the by-laws of the Manual—which the Board now has the legal right to make—would seem to affect their title to this piece of property, what is there to prevent the Board from going before the Legislature of the Commonwealth of Massachusetts and having a law passed enabling it to make the neces-

sary changes and amendments to the Manual so as to make it conform to the unquestioned and specifically admitted teachings and instructions of Christ Jesus, without incurring a defect in this aforesaid title, even as it did go before the Legislature for the special enactment of a law to enable it to accept Mrs. Eddy's bequest?

Again, when reading the Manual, of any given edition, one can never tell whether it, in and of itself alone, really contains the true law of the Church for the period it purports to, or not! For instance, in the eighty-ninth edition, the edition which has supposedly been in force since Mrs. Eddy's decease in December, 1910, we read that certain officials of The Mother Church and of The Christian Science Publishing Society "shall each keep a copy of the Seventy-third Edition and of subsequent editions of the Church Manual; and if a discrepancy appears in any revised edition, these editions shall be cited as authority." The Seventy-third Edition referred back to the Fifty-seventh Edition and subsequent editions as authority, and so on. The "subsequent edi-

tions" did record discrepancies and radical changes, but how is anyone to know what they all are unless he keeps familiar with the whole set? There are very few such sets in existence.

V. HIGHER LAW

But in the event the letter of the present Church Manual cannot be legally changed without affecting the title to the piece of property mentioned, there is at least one rule of conduct which Mrs. Eddy gave us that is every whit as authoritative, yea, more so than is the Manual itself, and it is so patent that it instantly appeals to the reason and common sense of everyone; and no one in the least familiar with the four Gospels should mistake its meaning! Mrs. Eddy iterated and reiterated "Follow your Leader *only* so far as she follows Christ." (Messages, 1900 and 1901.) "Lean not too much on your Leader. Trust God to direct your steps. Accept my counsel and teachings *only* as they include the spirit *and the letter* of the Ten Commandments, the Beatitudes and the *teachings and example* of Christ Jesus." (Message, June 4, 1899.)

VI. CHURCH BY-LAWS

Now, to be specific. The Manual contains no provision, as do so many church manuals, disciplines, etc., of the nearly two hundred different Christian church denominations, respecting theatergoing, gambling, dancing, card playing, etc., and I would not have it do so; but it does contain this provision: "A member of this Church shall not *patronize* a publishing house or *bookstore* that has for sale *obnoxious* books" (44: 8). The word "obnoxious" has a wide range of definition; from simply "objectionable" to "offensive," "detestable" and "repugnant." That book which might appear "obnoxious" to one person might not appear "obnoxious" to another person, even among so-called loyal Christian Scientists. But, be that as it may, if this by-law was enforced no member of a Christian Science Church could ever patronize any bookstore or publishing house whatsoever, except the one owned by the Christian Science Church in Bos-

ton, and this deals only in the ecclesiastical literature of the denomination; for every bookstore has on its shelves some books that are at least "objectionable" to some one for some reason. Of course no one ever pays any attention to this by-law, or gives it a second thought, even if it was written by Mrs. Eddy, or consented to by her.

If the very people who to-day constitute the membership and congregations of the Christian Science churches had listened to the advice, counsel and admonitions of their former pastors and churches they would, in the great majority of instances, never have read the Christian Science literature. They have to that extent risen above ecclesiastical domination and mental slavery; only, however, to submit to it possibly in a more subtle form for a time. But if they have in the past had the courage to face the misunderstandings, criticisms and condemnation of their loved ones, and the churches of their youth, they will again arise and throw off every restraint the church of their adoption would seek to impose upon them which is not founded upon reason, intelligence and the clear, unquestioned teachings of Christ

Jesus. The people of this nation have witnessed one long, bloody, heart-rending struggle for and in behalf of freedom from physical slavery, to say nothing of the Revolutionary War of 1776, but it is even now engaged in an infinitely greater struggle. A struggle for intelligent mental freedom! The people of our day and age are becoming more and more enlightened. They are amenable to reason and to love, but they are demanding that they "be shown." They resent, and rightly, the idea that they are wards and responsible to guardians. They believe in individual freedom and abhor paternalism. I cannot believe that they have any more stomach for ecclesiastical domination respecting what they shall and shall not read than they have for the doctrine of the divine right of kings or tyrannical political domination and physical slavery!

There is another by-law which provides that "a member of this Church shall neither buy, sell, nor circulate Christian Science literature which is not correct in its statement of the divine Principle and rules and the demonstration of Christian Science." (Sec. 11, p. 43.) This the Board of Directors occasionally en-

forces in part, against some of the professional practitioners advertising in *The Christian Science Journal,* but I have never heard of its being enforced at all against a layman, although the layman is equally included within its provisions. Other by-laws that are not enforced are those entitled "A Rule for Motives and Acts," "No Malpractice," "Joining Another Society," "Church Organizations Ample," "Defense against Malpractice," and the one providing that "Members of this Church shall hold in sacred confidence all communications made to them by their patients; also such information as may come to them by reason of their relation of practitioner to patient." "A failure to do this," says the Manual, "shall subject the offender to church discipline." One of the saddest things in the practice is to note how very little attention is paid by practitioners advertising in *The Christian Science Journal,* and others, to this by-law. Much is told, that in all justice and mercy should not be told, and it is repeated under the guise of "uncovering error" for one alleged reason or another, but more often just simply as pure gossip, or to curry favor. It is rare to be in the presence of

the average Christian Science practitioner or teacher long before he or she will begin to talk to you about his or her patients, their ills, their social position, their idiosyncrasies, shortcomings, etc. If a practitioner will talk to you about other people's troubles and struggles you may depend upon it he will also talk to other people about your ills and troubles.

VII. HEALING *VS.* TEACHING

A great deal is said in the Christian Science churches and written in their periodicals relative to the authority for Christian healing being inseparable from the authority for Christian preaching and teaching, but little, if anything, is now mentioned about the authority for Christian preaching, teaching or lecturing being inseparable from the authority for Christian healing! In fact the open policy of the Christian Science Church is absolutely opposed to any freedom of speech or conscience whatsoever; notwithstanding Mrs. Eddy always insisted upon this right for herself, declaring, "Has God entrusted *me* with a message to mankind? Then *I* cannot choose but obey." (Message of 1901.) "Spiritual rationality and free thought accompany approaching Science and cannot be put down. They will emancipate humanity and supplant unscientific means and so-called laws." (S. & H. 223: 21.) "The consciousness which is most imbued

struggles to articulate itself." (Message, 1901, page 30.) In this respect no Christian church in *all* the world can compare with it. Yet *every* Christian argument that can be used or employed in Christian Science as authority for healing the sick by spiritual means, or prayer alone, can be used with equal force with reference to teaching and lecturing. There is absolutely no Christian authority to be found anywhere for divorcing the two. The attitude of the present so-called Christian world on these subjects would be highly amusing if the results were not so serious. The popular Christian churches tell their people that they must follow Christ Jesus' *command* and preach the Gospel to "every creature" throughout the whole world, *but* that the time for healing the sick by spiritual means, or prayer alone, has past. While on the other hand the Christian Science Church tells *its* people that they must all follow Christ Jesus' command and every one heal the sick by spiritual means, or prayer alone, unless their prospective patients were born of Roman Catholic parents or have been baptised in the Roman Catholic Church, *but* that the time for preaching or lecturing or

teaching the Gospel has passed, except for the very few to whom it has given a monopoly. And *both* the popular churches and the Christian Science Church point to and quote the same identical Scriptural references for their authority.

Christ Jesus, the Founder of Christianity, in his commands, instructions and practice, made absolutely no distinction whatsoever between the duty of his followers to preach, teach, lecture and heal; *nor can any church* which claims to present the teachings of Christ Jesus, or take him as their Ensample, divorce the one from the other, and succeed *truly* in the mission they have undertaken. A true Christian church can be founded and permanently maintained only upon what Christ Jesus himself taught and did. The essentials of which were the *preaching* of the good news; the *healing* of all manner of sickness and sin by spiritual means, or prayer alone; and *teaching* men that they must love the Lord their God with all their soul, mind and strength, and their neighbor as themselves, and showing and explaining to them how this could all be practically

accomplished here and now. Everything else was purely incidental and commentary.

Now, if we will not individually and collectively take Christ Jesus frankly upon his own terms, and practice what he taught as essential, let us at least be honest with ourselves and cease our claims to be Christians.

VIII. CHRIST JESUS THE ONLY AUTHORITY FOR CHRISTIAN SCIENCE

Mrs. Eddy asks the question, "Are Christ's teachings the true authority for Christian Science?" and then she answers her own question most positively in two words, "They are." (Misy. 232.) Also on page 192 of "Science and Health" she makes the unqualified statement: "We are not Christian Scientists until we leave all for Christ." And thus, ever conscious of the fact that Christ Jesus was the only Ensample for Christian Scientists, as she specifically states in the Manual (41:1 & 2) itself, and elsewhere (Misc. Writ. 258:4),[1] and never

[1] Christ Jesus the only Ensample for Christian Scientists:—S. & H. 4:5, 27-30; 9:30; 37:16, 17, 22 to 20 next page; 40:25; 46:25 & 26; 51:19; 52:23; 54:5-20; 138:17 to 3 next page; 141:4; 142:7; 161:13; 192:27; 227:16; 233:22; 236:8; 271:1; 286:9-11; 309:12; 315:29; 324:19; 329:5; 343:25; 349:3; 353:10; 360:28-32; 393:12; 473:18; 494:5; 515:1; 546:31; 555:27-30; 577:12. Misc. Writ. 30:3; 91:16; 165:17; 212:6; 244:22-29; 258:4; 269:10; 270:1, 20. Retro. & Intro. 49:14; 53:3. Rud. D. S. 3:12. Misy. 215:26, 27; 220:15, 24-26; 340:26, 27.

losing sight, to her very last day on earth, of the fact that her sense of Christian Science was "feeble" (S. & H. 577: 28) and that "much yet remains to be said and done before all mankind is saved and all the mental microbes of sin and all diseased thought-germs are exterminated (S. & H. 164: 13),[1] and that she, though "rejoicing in some progress, was *still* a willing disciple at the heavenly gate, *waiting* for the Mind of Christ," as she states in her preface to "Science and Health" (ix: 17), constantly seeking more light up to her very last hour on earth, enjoined her followers over and over again to follow her only in so far as she followed Christ, and added, "I fail to know how one can be a Christian and yet depart from Christ's teachings." (Misy. 228.) "Past, present or future philosophy or religion, which departs from the instructions and example of the great Galilean prophet, cannot be Christ-like." (Misy. 220.) "Christians who accept our Master as authority, regard his sayings as

[1] "Know Not":—S. & H. 70: 1; 90: 30; 195: 19; 213: 9; 233: 8; 258: 16; 260: 8; 291: 5; 264: 3; 330: 14; 337: 21; 459: 8; 512: 13, 14; 517: 22; 519: 14; 520: 7. For "unknown," see Concordances.

infallible." (Misy. 190.) "Bear in mind always that Christianity is not alone a gift, but that it is a growth Christward; it is not a creed or dogma,—a philosophical phantasm,—nor the opinions of a sect struggling to gain power over contending sects and scourging the sect in advance of it. Christianity is the summons of divine Love for man to be Christlike—to emulate the words and the works of our great Master. To attain to these works, men must know somewhat of the divine Principle of Jesus' life-work, and must prove their knowledge by doing as he bade: 'Go, and do thou likewise.'" (Misy. 148: 24.)

IX. CHURCH BY-LAWS NOT INFALLIBLE

While Mrs. Eddy claimed, *and substantiated her claim* regarding the infallibility[1] of her standard text-book, "Science and Health with Key to the Scriptures," she never claimed infallibility for herself, nor dare anyone in authority do so on her behalf. If anyone should be so unwise as to do so, it would only require a perusal of her lesser works, including the Manual itself, to prove the claim false. She did not care for the details of Church government, in fact these details were very distasteful to her, as was shown by her removal from Boston to Concord, N. H.; which was, to use the very mild phraseology of Sibyl Wilbur, Mrs. Eddy's authorized historian, "withdrawn from the clash of petty affairs." (The Life of Mary Baker Eddy, p. 340, 1, 2.) It is also

[1] Infallibility:—S. & H. 99:15; 107:5; 110:23; 207:5; 232:32; 233:25; 274:23; 329:23; 330:9; 410:1; 459:24; 460:30; 461:14; 547:3.

shown, in the provisions of the Manual providing for such action, that Mrs. Eddy permitted herself to be influenced by others in reference to the Church by-laws (70: 1); but this was not the case upon questions involving the principle, teachings and practice of Christian Science as contained in "Science and Health." This book she guarded with the utmost care and vigilance, as is shown by many interesting incidents.

Mrs. Eddy knew that the Church by-laws were not infallible, and she never claimed that they were like the laws of the Medes and Persians. Constant changes were being made in them, and, notwithstanding the many leading editorials which had appeared in the official periodicals regarding the necessity of branch churches conforming to legally constituted by-laws until they were repealed according to law, when the occasion arose which seemed to require it, neither Mrs. Eddy, nor the Christian Science Board of Directors of The Mother Church, hesitated to violate the by-laws of the *very Manual* which is *now* so strenuously claimed by the Board to be all-sufficient for the government of The Mother Church through-

out eternity. They could not wait *then* to change the by-laws legally, and in fact did not change them *afterwards* so as to conform to their action.

The special instance to which I here refer occurred in connection with the famous trial and excommunication of Mrs. Augusta E. Stetson, of New York City, and the facts appear on pages 359 and 360 of Mrs. Eddy's last book, entitled, "The First Church of Christ, Scientist, and Miscellany."

In the Manual, page 67, it is specifically provided that "The Pastor Emeritus (Mrs. Eddy) is not to be *consulted* on cases of discipline, on the cases of candidates for admission to this Church, *or on* cases of those on trial for dismissal from the Church." Notwithstanding this *plain* provision, however, Mrs. Eddy found it necessary on October 12, 1909, to make the following emphatic *public* announcement, to-wit:

"TAKE NOTICE

"I approve the By-laws of The Mother Church, and require the Christian Science Board of Directors to maintain them and sus-

tain them. These Directors do not act contrary to the rules of the Church Manual, neither do they trouble me with their difficulties with individuals in their own church or with the members of branch churches.

"My province as a Leader—as the Discoverer and Founder of Christian Science—is *not* to *interfere* in cases of *discipline,* and I hereby *publicly* declare that I am not personally involved in the affairs of the church *in any other way* than through my written and published rules, all of which can be read by the individual who desires to inform himself of the facts.

"MARY BAKER EDDY."

Yet notwithstanding all the positiveness of the Manual itself and of the foregoing public notice, within one month and one day, to-wit, Saturday, November 13, 1909, Mrs. Eddy wrote the following letter to the Board of Trustees, First Church of Christ, Scientist, New York City, and published the letter in *The Christian Science Sentinel* the following Saturday, November 20, 1909:

"Beloved Brethren:—In consideration of the present momentous question at issue in First Church of Christ, Scientist, New York City, I am constrained to say, *if I can settle this church difficulty amicably by a few words, as many students think I can,* I herewith cheerfully subscribe these words of love. . . . .[1]

[1] The remainder of Mrs. Eddy's letter reads as follows: "My beloved brethren in First Church of Christ, Scientist, New York City, I advise you with all my soul to support the Directors of The Mother Church, and unite with those in your church who are supporting The Mother Church Directors. Abide in fellowship with and obedience to The Mother Church, and in this way God will bless and prosper you. This I know, for He has proved it to me for forty years in succession.

"Lovingly yours,

"MARY BAKER EDDY."

Now as a matter of fact, when this statement was written "The Mother Church" and "The Christian Science Board of Directors of The Mother Church" had only been in existence seventeen years, and not forty. In fact, it has only been thirty years since the very first organization had been attempted.

Putting the most favorable construction possible upon that paragraph, Sibyl Wilbur, Mrs. Eddy's authorized historian, says in her work, "The Life of Mary Baker Eddy," published and sold by The Christian Science Publishing Society in Boston, Mass., pages 381 and 382, "To

Thereby she deliberately violated The Mother Church by-laws and her own positive public statement of the month before; and shows conclusively that the Christian Science Board of Directors, and many other students

---

support the directors of the Mother Church meant that the members of the Mother Church and the members of branch churches should be loyal to the tenets of the Mother Church as set forth in the Church Manual; for it is the work of the Board of Directors to administer the discipline of this manual. When Mrs. Eddy wrote that she had for forty years supported the directors of the church, she did not write an absurdity but the veritable truth. She had supported the tenets and been governed by the tenets since 1879, the charter for the (original) church having been obtained in June of that year. It is true that Mrs. Eddy drafted the tenets of the church herself, and from time to time revised and amended them (yes, and I will add radically, very radically revised and amended them!), as the experience of the church 'walking through deep waters' many times revealed a necessity for regulation. But her authorship of the Manual was as inspired as her authorship of 'Science and Health,' she studied both writings and submitted her life to the guidance of the Manual as well as the text-book."

To my sense this attempted explanation, taken as a whole, is far-fetched, a very weak and broken reed upon which to lean. Miss Wilbur is the only one I have known to assume this position. All the members of the Church

had also violated the by-laws and her positive instructions of only thirty-two days prior thereto. The Board of Directors, itself, had evidently gone to her regarding its trouble with Mrs. Stetson and had allowed many others to

---

with whom I have discussed the subject unhesitatingly stated that they believed Mrs. Eddy meant that Church members should stand by and support without question any action whatsoever taken by the Christian Science Board of Directors. And as a matter of fact if a member of the Church does not conform strictly to the wishes of the Board of Directors he or she soon finds himself or herself outside of the Church and no longer a member. As the great majority of Church members consider it an awful thing not to have their names enrolled upon the church books they literally quake for fear that they will offend the Board of Directors, who are only men of like passions as themselves (Acts 14: 15). If they were only as conscientious respecting the commands of Christ Jesus! Personally, I could not entertain much respect for the idea of "inspiration" if I thought "the Manual was as inspired as her authorship of "Science and Health," for the Manual deliberately contradicts "Science and Health," the authorized and only standard text-book, on several important teachings. I do not recall having seen a written interpretation of this letter from Mrs. Eddy by the Christian Science Board of Directors itself. However, many may feel that its actions are quite sufficient to indicate its construction.

go to her regarding the same matter; for the Manual distinctly provides that no one could ever visit Mrs. Eddy without first obtaining the consent and approval of the Board of Directors (Sec. 12, p. 68). Nor were her secretaries ever allowed to bring to her attention letters or "inquiries, coming directly or indirectly from a member of The Mother Church of Christ, Scientist, which relate(d) in any manner to the keeping or the breaking of one of the Church By-laws," as is recorded on page 223 of Miscellany.

As to the merits of the case involving Mrs. Augusta E. Stetson, I have never had the opportunity or privilege of reading the evidence. My only purpose in quoting the above was, and is, to show from Mrs. Eddy's own published writings that occasions could easily arise, and actually did arise, when both she and the Board of Directors considered it wisdom to ignore the Manual.

X. "PROMISCUOUS" HEALING

Notwithstanding the correct *practice* of Christian Science Mind-healing is of *much more vital interest and importance* to suffering humanity, in its hour of sore need and distress, as Mrs. Eddy distinctly asserts in the Manual (p. 92), than is, or can be, *the teaching* of its principle to perfectly well, healthy and happy people, yet in the face of this fact the Manual provides that anyone throughout the entire world, whether he be a member of the Christian Science Church, or not, who has, or who claims to have, a practical understanding of the Christian Science text-book, "Science and Health," absolutely independent of the question as to whether he has *studied* with one of the favored few or not, which means sitting through not more than one course or series of not more than ten or twelve lectures, may go into the sick-room—the innermost sanctuary of a man's home—and then and there practice Christian Science Mind-healing profession-

ally, ministering to those whom that man holds nearest and dearest, and who may be lingering in the most critical of conditions. And I am in full accord and agreement with the Manual respecting this, for two reasons: (1) Because it is Christian and Scriptural; and (2) because no sick person or member of a family are going to call in an individual to help them in the hour of their distress and extremity unless they have good and sufficient reasons to believe that that individual is competent to cope with the situation, and has in the past been of practical service to other patients.

Yet on the other hand, the Manual specifically provides that the *teaching* of this great, practical principle of a healthy, happy, successful, harmonious life, right here and now, shall be confined to a very restricted few.

For verification of the above statements I respectfully refer you to page 49 of the Manual, where we read as follows:

"No Monopoly. Sec. 30. A Scientist shall not endeavor to monopolize the healing work in any church or locality, to the exclusion of others, but all who understand the teachings of Christian Science are privileged to enter into

this holy work, and 'by their fruits ye shall know them.'"

Language could not make the effect of this by-law more universal in its application, and it is so very important that I am going to take the liberty of re-reading it to you.

Yet, notwithstanding this provision for and the encouragement of the universality of the *practice of "promiscuous" Christian Science Mind-healing,* which is in full accord with Christ Jesus' specific command, we find on page 85 of the Manual, Section 9, the following: "Teachers must have Certificates. A member of this Church shall *not teach* pupils Christian Science unless he has a certificate to show that he has been taught by Mrs. Eddy, or has taken a Normal Course in the Massachusetts Metaphysical College or in the Board of Education." While on page 92 of the Manual it is provided that only those persons possessing this aforesaid certificate shall be deemed loyal (true or trustworthy) teachers of Christian Science.

XI. THE MASSACHUSETTS METAPHYSICAL COLLEGE

Now this course in the Massachusetts Metaphysical College, under the direction of the Board of Education of The First Church of Christ, Scientist, in Boston, Massachusetts, is not anywhere as long, or as thorough as its name would seem to imply. In English-speaking countries, when we refer to a college, we instantly think of an incorporated institution, employing many teachers and instructors, giving instruction in the liberal arts and commonly requiring four years for the completion of its course. Now the Massachusetts Metaphysical College in Boston has only *one* teacher or instructor, and can *never* have more; its sessions, now and since December, 1907, convene on the first Wednesday in December of every third year, and continue for not more than one week! Any member of the Church throughout the entire world who has previously practiced Christian Science Mind-

healing for three years may *apply* for admission to this one week's course, and thousands of applications are always on file. In other words, a member of the Church must have experimented upon the public, under the cloak of the Church, until such time as he can support himself through his practical understanding and demonstration of Christian Science in the public and professional healing of disease for a period of at least three years before he may apply for this one week's instruction in Christian Science in the Massachusetts Metaphysical College. Or to state it differently, he must prove his practical understanding of the subject before he may be taught it. Does some one want to remind me that this one week's course by its one teacher is not an ordinary course, but a normal course? Then I might reply: "More's the pity!" A normal school is a school for the instruction and training of teachers, those whose business it is to teach others, or to impart knowledge in a clear, thorough and systematic manner. The Christian Science Church acknowledges freely to the world that it only requires one teacher one short week in which to properly prepare thirty

pupils for its authorized denominational work as teachers.[1] No Christian church in the entire history of the world, so far as my research has disclosed, provides for so little institutional training, notwithstanding the work of the professional Christian Science practitioner and teacher includes branches not touched by other churches. Surely this speaks volumes for the simplicity and easy comprehension and demonstration of the Christian Science doctrines! Then the less reason for maintaining the great-

[1] In the official legal brief of The Mother Church, entitled, "Christian Science: Its Legal Status," page 30, we read as follows:

"An ordinary education supplies all the information upon material subjects which is needed for the successful practice of Christian Science. Success in this practice depends not on material knowledge, but on spiritual qualifications gained through labors that far transcend the effort required to win a college diploma. What a student could get at a medical college would not help him to heal the sick as Jesus did. Christian healing is based on the truth of spiritual being; it calls for knowledge of deific law and causation; it depends on the power that is available through the prayer of spiritual understanding; it requires that apprehension of divine Principle which constitutes absolute Science."

est teachers' monopoly in the history of the ecclesiastical world.

For while qualified thousands may apply, not more than thirty pupils from throughout the world can be admitted and receive the instruction. The instruction must be confined to the Holy Bible and to Mrs. Eddy's published writings, all of which are at your disposal. There is absolutely no secret, cryptic, or unpublished doctrine; unless, indeed, " the elders " have begun to gather and store up " traditions " and to substitute and teach them for the word of God, as the hierarchies of old were wont to do. Mrs. Eddy, however, distinctly states in " Science and Health," the only standard or authorized text-book on the subject of Christian Science other than the Holy Bible, that " this volume contains the *complete* science of mind-healing " (147), and further, " A Christian Scientist requires my work Science and Health for his text-book, and so do *all* his students and patients. Why? First: Because it is the voice of Truth *to this age,* and contains the *full statement* of Christian Science, or the science of healing through Mind " (456). The Manual itself specifically states

that whatever is requisite for teaching or healing is contained in the books of the Discoverer and Founder (p. 43), and that if they teach or practice contrary thereto they shall be dropped from the Church (pp. 55, 56).

At any rate, under the provisions of their alleged unchangeable Manual, these teachers, after receiving their certificates evidencing the fact that they have received the one week's instruction in the Massachusetts Metaphysical College, under its one teacher, are authorized to go forth and teach not more than one class of not more than thirty non-Roman Catholic pupils each year, and they must confine their instructions to forty-two out of six hundred pages of text in the Christian Science text-book, "Science and Health." (The chapter, "Recapitulation," pp. 465-497, and the Platform, pp. 330-340.) Nor can a pupil ever sit through more than one such class, which consists of from ten to twelve lectures, unless his teacher deceases, is excommunicated, or withdraws from the Church.

XII. STATISTICS

In April, 1906, the number of living graduates of the Massachusetts Metaphysical College authorized to teach Christian Science Mind-healing, as advertised in the columns of *The Christian Science Journal,* the oldest official organ of the Church and which each month carries the advertisement of every church and society, every officially recognized teacher and professional practitioner, or member of the Church devoting his or her entire time to the healing work, was only four hundred and thirty-five. Of these three hundred and thirty-one were women and one hundred and four men. However, in a number of instances those thus authorized to teach were husband and wife, and where this occurs only one—the husband *or* the wife, but not *both* the husband and the wife—may teach one class of not over thirty non-Roman Catholic pupils per year. This reduced the number of available teachers to three hundred and ninety-four.

In *The Christian Science Journal* for June, 1916, there were only four hundred and twenty-seven graduates advertised, three hundred and twenty being women and one hundred and seven men; but eliminating the thirty-seven instances where both husband and wife were graduates, we have to-day just exactly three hundred and ninety authorized, available teachers, in spite of the fact that during the ten years interval one hundred and twenty new teachers (thirty each in the classes of December, 1906, 1907, 1910 and 1913) were authorized by the Church, as provided for in the Manual.

From 1881, the year in which Mrs. Eddy first opened the Massachusetts Metaphysical College, to October 29, 1889, the date on which she closed it, over four thousand students were taught by her. She reopened the college in 1899, ten years later, as auxiliary to The Mother Church. From 1899 to 1907 the college held its one week sessions once a year, but thereafter only once in every three years. Since 1907 the average has been only ten new teachers per year, as against thirty new teachers in the years just preceding.

So you begin to realize that while thirty new teachers are now duly authorized every third year, or an average of ten new teachers per year, this increase is very far from being a net increase. It does not quite fill up the gaps made by those deceasing, or withdrawing, from the organization. It scarcely maintains " the four hundred." A *maximum* number of available teachers or instructors for a religious teaching which the Church hopes, and its Founder prophesied, shall include the entire world! This maximum number of instructors is just six per cent of the present number of instructors in the allopathic schools of the United States (see p. 585 of the World Almanac, 1916), to say nothing of the instructors in the various other medical schools of this country, such as the homœopathic, eclectic, osteopathic, etc., and the one thousand five hundred and sixteen teachers in the theological schools of this country; none of which would think of limiting its course of instruction to one week nor the number of its pupils to thirty. This maximum number of four hundred authorized teachers of Christian Science Mind-healing throughout the entire world is just forty-three

per cent of the number of instructors at present employed by Columbia University in New York City, which is only one out of over five hundred and twenty-five universities and colleges in the United States devoted to higher education.

At this rate, accepting the present figures given by the New York World Almanac for 1916, page 514, it would take four hundred authorized teachers of Christian Science Mind-healing, teaching their maximum number of pupils per year, 5,416⅔ years to teach the 65,000,000 Protestant Christians in North America alone; or 14,304⅛ years to teach the 171,650,000 Protestant Christians throughout the world. An additional 10,000 years to teach the 120,000,000 Catholic *Christians,* other than Roman Catholics. Then an additional 90,236$\frac{74}{100}$ years to teach the 1,082,828,846 non-Christians of the world. There would then still remain 272,860,000 Roman Catholics, or sufficient work for 22,738⅓ years that they could not touch. These figures make absolutely no allowance for any increase of population during the coming years, but even so, " the four hundred " authorized teachers have

been given a monopoly by the Church for a period of at least 114,540 years in which to teach every one now in the world, with the exception of the Roman Catholics, the Science of Christian Mind-healing! For it is taught that every member of the Church should receive "Class Instruction," and it often does not go well with those who do not do so. I would have you bear in mind, in this connection, that the whole historical period of man to date is only 7,425 years according to the Byzantine era, or 5,677 years according to the Jewish era, which numbers of years represent but from five to six per cent of the time that would be required to teach the people of the world at the present limited rate of instruction.

If this is not a monopoly, the greatest ecclesiastical monopoly in the history of the world, the very thing Mrs. Eddy expressly deprecated, I should like to be shown why!

I do not think the other churches and Christian denominations need entertain much fear regarding the growth of the Christian Science Church, and its serious inroads upon their membership, when we bear in mind that the Discoverer and Founder of Christian Science

distinctly teaches that "*Systematic teaching* and the student's spiritual growth and experience in practice *are requisite* for a thorough comprehension of Christian Science" (S. & H. 461 : 31) ; and again, on page 493, line 9, where she asks the question: "Will you explain sickness and show how it is to be healed?" and then she answers her own question by stating: "The method of Christian Science Mind-healing is *touched upon* in a previous chapter entitled Christian Science Practice. *A full answer to the above question involves teaching,* which enables the healer to demonstrate and prove for himself the Principle and rule of Christian Science or metaphysical healing." In addition to these and other quotations the Church Manual provides that "No member of this Church shall advise against class instruction" (87: 12).

XIII. MONOPOLY

Now, friends, what would you think of a real college, and a normal college at that, which would limit its course leading to a teacher's diploma or certificate to one week, its faculty to one instructor, and its active alumni throughout eternity to approximately four hundred? And its President and its Board of Education or Directors claiming that it, and they, alone, of all the schools and people throughout the entire world, were properly qualified to correctly teach and rightly interpret a text-book on mathematics, hydraulics, engineering, astronomy, or any other practical subject, which text-book claimed within itself to contain absolutely all that was necessary to gain the practical and demonstrable understanding thereof; and which text-book was for sale to the public throughout the world, and was actually in the hands of tens of thousands of people who were making a daily study and satisfactory practical application of its teach-

ings in the various problems arising in their business?

The situations are absolutely parallel. The Christian Science text-book, and mind you, it is always referred to as a text-book, " Science and Health," contains the principle, the explanation and the demonstrable rules of life; for it has been proven throughout the forty-one years since its first publication to be just as practical in its application to the healing of sickness and disease, poverty, sorrow, worry and care as is the principle of mathematics to the solution of a problem in engineering, and I submit to you in all seriousness that it is no more necessary to take a one week's course at the Massachusetts Metaphysical College, with its one teacher, in order to teach Christian Science Mind-healing properly and satisfactorily than it is to take a one week's course at Harvard University in order to teach arithmetic properly.

What the public wants is not a diploma or a certificate, with their very indefinite signification, but the lucid understanding of a principle and a rule which they may put into intelligent practice or operation whenever the neces-

sity arises, and which shall bring forth satisfactory results. No! The correct teaching of practical Christianity cannot be cornered [1] by any one institution, and its limited alumni, in the face of the direct commands of Christ

[1] "It is inherent in the fundamental falsity of this idea, that any body of men on earth are commissioned to govern any other body of men by reason, or by their conscience, on the supposition that they are nearer to God than others. It is not the New Testament idea, which says, 'Ye are all brethren.' There is democracy for you! Brotherhood never harmed anybody, because brotherhood proceeds ever with justice for its instrument, in the spirit of benevolence and love, and works by sympathy, works by the heart more than by the head. Now, the moment that any man stands among his fellowmen and says, 'I own God, and I own all God's decrees, and I am empowered to enforce them upon you, and I bring down all that is terrible in the world to lay it upon the imagination and upon the fear and upon the conscience and upon the conduct and the life of men'—the moment that any man has taken possession of that vast and populous invisible realm, that very moment, of necessity, he becomes an enemy to liberty, a leader toward captivity, and men are bound by him to be servants.

"So, then, if men are oppressed by the church, it is only because, through weakness, they invite it; it is because, through indifference, they permit it. Who are the makers of ecclesiastical despots? Weak men. Power is not easily oppressed! It is weakness that is oppressed. Strong,

Jesus to the contrary. A man's individual right to select his religious teacher, in any denomination, is just as sacred as his individual right to select his practitioner or physician. (See "C. S.: Its Legal Status," p. 62.)

---

robust, round, and all-sided men are not often oppressed as citizens, they always escape. It is the poor, the ignorant, those who do not know how to defend themselves, that in civil things or in intellectual realms are oppressed, and in moral realms as well; and the remedy for ecclesiastical oppression is, make the common people stronger and wiser. Give them intelligence, and make them understand that indifference to religion is invitation to despotism; that those men who have faith in God and have faith that God is Father, believe also in manhood and men. Give to men earnestness, consciousness of their own affairs, self-respect and knowledge, and then insist upon it that they shall use them; give to men this spirit, and there shall be found no priest and no bishop that shall govern them except as the air governs the flowers, except as the sun governs the seasons, for the sun wears no sceptre, but with sweet kisses covers the ground with fragrance and with beauty. One soul has a right to govern another if it loves it; but by authority and machinery and systematic creeds or dogma, no man has a right to govern another, nor can he, if those other men are not weak, effeminate, indifferent, infidel."—Henry Ward Beecher on Religious Freedom, December 22, 1873.

XIV. "CRAMPING SYSTEMS"

On the surface it might appear as if Mrs. Eddy had consciously participated in the establishment of a cramping system, but in a paragraph entitled "Cramping Systems" on page 226 of "Science and Health" she says: "God has built a higher platform of human rights, and He has built it on diviner claims. These claims are *not* made through code (a system of rules and regulations, church by-laws, if you please!) or creed, but in demonstration of '*on earth,* peace, good will towards men.' Human codes (again she uses the term), scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding. Divine Science rends asunder these fetters, and man's birthright of *sole allegiance* to his Maker asserts itself."

On page 141, in a paragraph entitled "No Ecclesiastical Monopoly," she writes as follows: "All revelation (such is the *popular* thought!) must come from the schools and

along the line of ecclesiastical descent, as kings are crowned from a royal dynasty. In healing the sick and sinning, *Jesus* elaborated the fact that *the healing effect followed the understanding of the divine Principle,* and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty." "To abridge a single human right or privilege is an error. Whoever does this may represent me as doing it; but he mistakes me, and the subjective state of his own mind for mine." (Misc. Writ. 266: 5.) While on page 459 of "Science and Health" she writes: "Judge not the future advancement of Christian Science by the steps already taken, *lest you yourself* be condemned for failing to take the first step." In "Science and Health" Mrs. Eddy ever keeps before her readers and students the teaching that "progress is the law of God" (233: 6) which "takes off human shackles" (256: 1). (See also "Restrictive Regulations," S. & H. 161: 11-23.)

XV. PRIMITIVE CHRISTIANITY

You will find on page 17 of the Church Manual that when Mrs. Eddy, on April 19, 1879, first organized the first "Church of Christ, Scientist," in Boston, Massachusetts, her resolution read as follows: "To organize a church designed to commemorate the word *and* the works of our Master, which should reinstate *primitive* Christianity *and* its lost element of healing." In other words, it was Mrs. Eddy's *desire* to organize a church, the unchanging purpose, aim and intention of which are to recall and to fix in the memory, the verbal expression, the conversations and discourses, the message and commands, together with the *methods,* activity, efforts and practical results achieved by our Master, Christ Jesus, which should restore to its former state the religion established by him, "and its lost element of healing."

Every Christian church and denomination, without exception, acknowledges that "the

words and works of *primitive* Christianity" included personal or individual preaching, teaching, and lecturing, as well as healing; (*What else, in addition to "its lost element of healing" could it have included?*) and every Christian church of which I have knowledge, with the single exception of the Christian Science Church, is pleading with its members for a larger percentage of them to dedicate their lives and prepare themselves for that holy work of preaching, teaching, and lecturing.

The excellent editor-in-chief of the Christian Science publications, who is also the ranking member of the Christian Science Board of Directors, in a leading editorial in *The Christian Science Sentinel* for November 30, 1907, recognized the truth of this when he said: "The *most hopeful sign* of the times is that *the churches,* and *writers* upon religious subjects, are *at last* recognizing the *indivisibility* of our Master's gospel and the need for returning to the Christianity of the early centuries, when both preaching and healing—words and works—were required of those who 'named the name of Christ.' . . . ." "While it is true that some of those who have urged this

return to *the practice of primitive Christianity* have given as their reason a desire to keep the members of their churches who are seeking healing for their bodily ills from going over to Christian Science, it would be neither fair nor charitable for us to assume that this is the only reason. But on the contrary, we must assume and do assume that the religious world is *at last* awakening to the necessity of *preaching* and *practicing* the entire Christian gospel . . . ."

On page 300 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy's last work, in the course of an article written to *The New York Commercial Advertiser,* in reply to "A Priest of the Church," she says: "If, as this kind priest claims, these things *inseparable* from Christian Science are common to his church, we propose that he make known his doctrine to the world, that he *teach* the Christianity which heals, *and send out students according to Christ's command,* 'Go *ye* into *all* the world, and preach the gospel to every creature,' 'Heal the sick, cleanse the lepers, raise the dead, cast out devils.'" If Mrs. Eddy considered this good Christian

doctrine and advice for the Roman Catholic or Episcopal Church, why is it not good Christian advice to the Christian Science Church?

On page 190 of the same book (Miscellany) she writes: "Jesus gave his disciples (students) power over all manner of diseases; and the Bible was written in order that all peoples, *in all ages,* should have the same opportunity to become students of the Christ, Truth, and thus become God-endued with power (knowledge of divine law) and with 'signs following.' Jesus declared that his teachings and practice would remain, even as it did, 'for them also which shall believe on me through their word.'"

XVI. UNDERSTANDING AND DEMONSTRATION

Mrs. Eddy distinctly teaches that we can only demonstrate, or practically prove, what we *first* thoroughly understand. "In order to apprehend more," she says on page 323 of "Science and Health," "we must put into practice what we *already* know. We must recollect that Truth is demonstrable *when* understood, and that good is *not understood until demonstrated.*" On page 141 : 13-16 she says: "In healing the sick and sinning Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus," and on page 345 she says: "One who *understands* Christian Science can heal the sick on the divine Principle of Christian Science, and *this practical proof* is *the only feasible evidence* that he does understand this Science." And again on page 329 she further says, "In Science we can use only what we

understand. We must prove our faith by demonstration." The spiritual requisites *she* designated as essential in the individual are the same whether he be a teacher or a healer.[1]

If then, we individually have and possess a sufficient *understanding* of the doctrines of Christian Science, as set forth in its standard text-book, to demonstrate or prove the truth of them in the practical and professional healing of the sick and the sinful, " according to Christ's command," there is absolutely no reason under Heaven why we cannot tell, teach or impart that understanding by which we accomplish these truly wonderful results to a perfectly healthy person or persons in a class room or from the platform, *but every reason why we should!* According to the teachings of our standard text-book, if we are competent to do the one we are also competent to do the other; if we can heal the sick according to its teachings it is because we understand its teachings, and that which you understand you can

[1] See S. & H. 26: 16; 51: 30; 110: 25; 142: 7; 145: 3; 243: 9; 283: 24; 327: 17; 345: 17; 366: 30; 406: 1; 448: 17 to 6 next page; 454: 17; 456: 3; 459: 24; 460: 5; 461: 7; 462: 13; 483: 8.

explain or make plain or clear to another, in a word, teach; for according to the Standard Dictionary "understand" is defined, "To have full and clear knowledge or mastery of; to have thorough comprehension of." [1]

[1] Same degree of understanding requisite for healing as for teaching:—S. & H. 1: 1-3; 4: 27 & 28; 6: 15; 12: 22-24; 14: 25; 15: 28-30; 23: 17, 25; 27: 26; 28: 12; 31: 20-22; 34: 2-5; 38: 26-30; 42: 29; 45: 32; 46: 13; 56: 8; 61: 3; 64: 22; 75: 13-16; 76: 6-29; 77: 9-11; 79: 12, 13; 83: 9, 26-29; 95: 32; 96: 22, 27; 98: 18; 122: 1-7; 125: 12-16; 128: 11; 130: 11, 12, 15-19; 131: 26-29; 140: 8-12; 141: 3, 13-16, 21-23; 144: 27; 162: 23; 167: 1-7; 169: 16; 178: 22, 25, 32; 180: 8, 25; 181: 18; 186: 5-7; 203: 7 & 8; 204: 19; 205: 9-12, 32; 209: 31 to 1 next page; 212: 25-29; 213: 3, 17; 214: 14; 216: 11; 217: 22-24; 219: 14; 228: 15 & 16; 233: 21 & 22; 238: 12 & 13; 251: 24; 252: 8, 15; 254: 18 & 19; 259: 11; 264: 11, 28; 270: 7-10; 271: 11; 273: 18; 274: 13; 275: 26, 31; 276: 4, 25 & 26; 280: 25, 30; 283: 27; 285: 32; 287: 17 only; 289: 4; 297: 7; 300: 9; 303: 18; 304: 1-9, 25; 308: 16-25; 309: 7-9; 311: 22; 315: 5 only, 21-24; 317: 18-20; 319: 7, 17; 321: 13-16; 322: 3; 323: 14-16, 24; 324: 9; 325: 13, 26; 327: 1 only; 328: 6, 20; 329: 26, 32 to 2 next page; 329: 12; 330: 8; 338: 1 & 2; 339: 25-28; 343: 14; 345: 17; 346: 19 & 20; 348: 8 & 9, 32; 350: 6; 351: 31; 355: 26; 358: 9-13; 361: 28; 366: 7; 369: 23-26; 375: 15-17; 378: 5; 381: 12-15, 21-26; 387: 27; 388: 26; 390:

9 only; 393:16; 394:1; 396:30; 397:17; 400:15-17; 402:26-28; 403:14-16, 21-23; 406:6, 30 & 31; 417:14-16, 24; 424:22; 425:18-26; 426:11-19; 427:9; 428:30; 429:24-27; 442:19-22; 446:20; 447:16-20; 450:19; 454:4-9; 456:22; 459:24-26, 31; 462:31; 472:9; 472:18 only; 473:21, 31; 480:30-32; 482:13; 486:7-9, 23-26; 487:27, 30; 488:2, 7; 489:3; 490:12; 495:3, 20; 496:13 & 14; 497:9-11; 505:7 & 8, 16 & 17, 21; 506:10; 510:9; 514:26-28; 546:27; 547:23-25; 552:29; 553:4; 557:10-13; 561:1; 567:3-6; 572:12; 576:23; 579:13; 581:9; 584:4 & 5; 589:8; 593:11, 20; 598:23.

And all this leads naturally to the conclusion that if a Christian Science practitioner fails in any instance to heal a patient it is because of his own individual lack of the understanding of Christian Science, and both Christ Jesus and Mrs. Eddy taught this specifically. It is the rankest kind of quackery to try to make a scape-goat of the patient when a practitioner has failed to heal a case. When practitioners will face this issue honestly and search and purify their own consciousness there will be quicker, better and more permanent healing; but as long as church officials and members spend their time "knocking" practitioners, teachers and lecturers of Christian Science who do not happen to be members of the Church, or attempt to enforce church by-laws in contravention to the example and teachings of Christ Jesus and the advice of Gamaliel (Acts 5:33-42) I have not much hope that this will be done. As authority for the foregoing statement read the following references on Practitioners:—Matt. 17:14-21; Mark 9:

14-29; Luke 9:37-42; 17:5, 6; Matt. 7:7, 8; 13:13; 18:19-22; 21:20-22; Mark 11:20-26; 16:14.

S. & H. 365:7, 15, 30; 149:12; 345:17; 366:30; 483:8; 141:3, 13; 148:1; vii:3, 19; 16:20; 28:12; 37:16, 17, 20; 52:23; 79:23; 85:9; 95:13; 149:12; 161:24; 164:10; 174:3; 176:22; 178:32; 179:1; 181:16, 25, 29; 217:22; 218:17, 18; 243:9, 13; 260:1, 13; 351:2, 16; 352:1; 368:14; 401:4; 403:27; 410:25; 411:10, 32; 412:7; 417:8; 418:9, 22; 419:16-30; 428:19; 446:11; 447:27; 448:20, 26, 32; 449:11; 450:20; 452:24-28; 453:14; 454:17, 31; 455:3; 456:3, 19; 458:11; 459:12, 19, 24, 31; 462:1-19; 488:3; 495:1, 3; 514:26. Manual 92:7. C. S. Journal, Vol. 19, pp. 461, 464. C. S. Sentinel, Vol. 11, pp. 685, 760.

If in this connection some one should desire to call my attention to the isolated statement contained in lines 9-11 on page 147 of "Science and Health" I would respectfully refer them to S. & H. 147:17; 148:1; 149:11; 1:5; 111:29; 162:16; 178:32; 233:25; 365:15 and to the following references on "Success," namely, S. & H. 149:11; 199:21-31; 233:5; 239:12; 260:13-25; 261:4 & 27; 264:10; 392:11 to 393:24; 394:5; 464:23; 1:6; 13:6; 22:6; 28:2; 45:1; 95:13; 133:13; 134:15; 145:8; 154:31; 157:3; 162:12; 167:15, 20; 242:32; 243:2; 258:13-15, 21; 283:27; 326:6-14; 369:3; 372:14, 29; 405:5; 406:17; 411:32; 418:12; 419:16, 28; 420:24; 448:26; 449:13; 451:8; 456:5; 462:1, 13. And to these on "Fatal": S. & H. 445:10-13; 286:3; 7:32; 56:26; 129:16; 167:29; 173:30; 181:12; 252:18; 303:21; 368:10; 372:27; 384:20; 394:17; 447:5; 448:23; 552:5; 560:22; 568:7, 8.

There are at least twelve specific instances in " Science and Health " where Mrs. Eddy positively *directs* practitioners to teach.[1]

[1] S. & H. 327:27; 376:21; 377:3; 396:22; 414:15; 415:24; 416:30; 417:27, 31; 420:10, 14; 421:23; 422:13; 452:13; 570:14, 16; 34:13; 37:22 to 9 next page; 39:25-27; 142:7.

XVII. TEACHING

Now, if it is your duty as a Christian Scientist or as a professional practitioner to teach a *sick* person, when your utterances may affect his very sense of life itself, where, in the name of reason, is the logic in prohibiting you from teaching the *perfectly well man* the *modus operandi* of his restoration to health and happiness? And especially so when the specific command of Christ Jesus is to teach as well as to heal! A monopoly in teaching is just as unsavory as a monopoly in healing, and both boycotts and monopolies are against the laws of our country, to say nothing of the laws of God and the specific instructions of Christ Jesus.

There are also at least seven specific instances in "Science and Health" where Mrs. Eddy impresses upon readers and students the necessity for them working out their own salvation from *their* highest understanding of truth as taught by Christ Jesus. (See S. & H. 3: 11; 22: 11; 23: 26; 99: 6; 426: 16; 442: 26; 443:

11.) And if this is so they should be able to do so unmolested by other Church members.

What are you going to do then, my friends, when your Leader, Mrs. Eddy, distinctly teaches *one thing* in her standard text-book "Science and Health," which conforms absolutely to Christ Jesus' precepts and example, *and then makes most positively conflicting statements* in the Church Manual? I, for one, am going to *strive my utmost* to follow the text-book. It was the truth contained in that book which healed me, and which has given me the only sense of joy I have ever known in this life; while trying to reconcile the Manual and to conform to its inconsistencies, and to the changing whims of those in authority at headquarters, has given me more trouble than any other one thing since I became interested in Christian Science.

From the time Mrs. Eddy closed the Massachusetts Metaphysical College, October 29, 1889, and discontinued the active work of personally teaching individual students herself, she expressly recognized the right and duty of all to teach as well as to heal in order to "fulfil the commands of Christ," as is evidenced on

page 47 of "Retrospection and Introspection" (published in 1891), where she says: "After having received instructions in a Primary class from me, *or a loyal student,* and afterwards studied thoroughly Science and Health, *a student can enter upon the gospel work of teaching Christian Science, and so fulfil the command of Christ.*"[1]

[1] In the earlier editions of "Retrospection and Introspection," which were first published in 1891, two years after Mrs. Eddy closed the Massachusetts Metaphysical College, the paragraph just quoted read as follows: "A Primary Class student, richly imbued with the spirit of Christ, is a better healer and teacher than a Normal class student who partakes less of His love. Having received my instructions in a Primary class and afterwards studied thoroughly Science and Health, the student should not hesitate to enter upon this privileged gospel work, and so fulfil the command of Christ. Yea, an apt Bible scholar and consecrated Christian, by deeply dipping into my last revised Science and Health, may even *enter into this field of labors without any personal instruction,* beneficially to himself and the race. . . . . My conscientious scruples about diplomas, the recent experience of the Church fresh in my thoughts, and the growing conviction that everyone should build on his own foundation, subject to the one Builder, God, all these considerations moved me to close my flourishing school."

And for seven or eight years following, Christian Science practitioners did teach students as well as treat and heal patients.

It might be well to note in this connection that the resolutions passed at the special meeting of the Massachusetts Metaphysical College Corporation, October 29, 1889, dissolving the corporation and closing the college, contained the following paragraphs *in addition* to those published on page 49 of "Retrospection and Introspection," to-wit:

"*Resolved,* That an Institution for instruction in Christian Science, which is the highest, purest, and noblest of all teaching, should be of a spiritual formation wholly outside of material regulations, forms, or customs.

"*Resolved,* That we find no platform in Christ's teachings for such material methods of

---

Later a portion of this paragraph was revised to read, "any student, after receiving instruction in a primary class from me, or from a loyal student of Christian Science, and afterwards studied thoroughly Science and Health, can enter upon the gospel work of teaching Christian Science, and so fulfil the command of Christ." But after her advisers had, as I presume, counseled her to reopen the Massachusetts Metaphysical College, the paragraph was again revised to read as quoted above in body of lecture.

instruction in Christian Science, and we must come into the meekness of his methods as we rise in Christian experience." (See *Christian Science Journal,* December, 1889, Vol. 7, p. 455.)

Why were these omissions made? And why the other revisions in the text as now printed in "Retrospection and Introspection?" Certainly common honesty should demand that formal resolutions be published as they are passed!

What then was it, do you suppose, that caused Mrs. Eddy later to attempt, consciously or unconsciously, to set aside, or to nullify in part, this recognized and admitted command of Christ Jesus to *all* of his followers, and to restrict the *teaching* of the good news? You will find the reason given by her on page 575 of *The Christian Science Journal* for March, 1897, as follows:

"NOTICE

"The Christian Scientists in the United States and Canada are hereby enjoined not to teach a student Christian Science for one year, commencing March 14th, 1897.

"'Miscellaneous Writings' (a new book which Mrs. Eddy had just published on February 10, 1897) is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can.

"The Bible, Science and Health with Key to the Scriptures, and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can.

"If a member of The First Church of Christ, Scientist, shall fail to obey this injunction, it shall render him liable to lose his membership in this Church.

"MARY BAKER EDDY."

You will note that this notice specified Christian Scientists in the United States and Canada. As a matter of fact, this in reality included all the Christian Science practitioners and teachers throughout the entire world at that time, with the exception of six ladies, five in England and one in Scotland. Why these six ladies were exempted I cannot conceive, unless

it was that the little teaching they would be able to do over there would not materially affect the sale of the new book. I cannot believe Mrs. Eddy meant to imply that there were no " true thinkers " outside of the United States and Canada!

If " Miscellaneous Writings " was " calculated to prepare the minds of all true thinkers " in the United States and Canada to " understand the Christian Science text-book more correctly than a student can," or could, for the space of one year from March 14, 1897, to March, 1898, I cannot see why this does not still hold good. Why the necessity for any personal teachers or instructors to-day? Or during any other specified twelve months in these two particular countries? Why not just advise every one in the United States and Canada to-day, who desires to understand " Science and Health," to simply purchase a copy of " Miscellaneous Writings " and quietly read it?

But the great question is: What scriptural authority had Mrs. Eddy or any of her advisers for saying that her published works were the only proper instructors for mankind during

any particular hour, day or year, or for any particular country, in the face of Christ Jesus' specific command to the contrary? We have full and lucid text-books on other practical subjects, such as mathematics, engineering, hydraulics, etc., *but the world has never seen the time when it did not feel the need for the personal teacher as well.*

In this instance I do not feel that Mrs. Eddy or her advisers followed Christ!

But, when the particular year specified by Mrs. Eddy had finally run its course, do we find the teachers and practitioners restored to their former estate and permitted to fulfil the acknowledged commands of Christ?

Let us see.

On page 781 of *The Christian Science Journal* for March, 1898, we read as follows:

"NOTICE

"I hereby notify the field that on March 1st the year expires in which Christian Scientists were requested to abstain from teaching. To-day my message to you is that loyal students from the Massachusetts Metaphysical College who have proven themselves good and useful

teachers may instruct two classes of not over thirty (30) students during this ensuing year. May our God that is Love teach us this year how to serve Him. May the dear, *faithful laborers* who are not required to teach this year, 'Wait patiently on the Lord, and He will renew their strength' for that which is to come.

"MARY BAKER G. EDDY."

The significant phraseology of these two "Notices" cannot possibly escape your attention. In the first notice Scientists were enjoined not to teach and should a member of the Church fail to obey this injunction it rendered him liable to lose his membership in the Church; while in the second notice this most positive injunction is now referred to as a "request to abstain from teaching." The second notice restricts the privilege of teaching to persons who years before had graduated from the Massachusetts Metaphysical College, and limits them to just two possible classes of not over thirty pupils during the one ensuing year. The notice closes with a veiled promise to those thus deprived of the privilege of teaching, in the face of Christ Jesus' specific and acknowl-

edged command to the contrary, of something indefinite which was yet to come.

That which came, however, was very far from that which they had a right to expect! The September following, just six months after this second notice appeared, announcement was made that the Massachusetts Metaphysical College, which had been formally dissolved October 29, 1889, with the positive understanding that it was closed for good, as that method of teaching was not Christian, would be reopened the following January under the auspices of the Board of Education of The Mother Church, which Board of Education had just been organized. This notice contained, not the expected permission to resume teaching " and so fulfil the command of Christ," but, on the contrary, further restrictions respecting teaching. And the history of the college since, has ever been towards further and further restrictions respecting teaching, until the Manual of to-day says in effect that only four hundred of all the people on earth may at any one time during the future history of the world " enter upon the gospel work of teaching Christian

Science and so fulfil the command of Christ," and that these four hundred may teach, *not* " every creature," but a total of not over thirty non-Roman Catholics each year, and that this teaching must be confined to forty-two pages in the text-book, and the course average from eight to twelve lessons, or lectures. It is worthy of attention and comment that these two notices written by Mrs. Eddy, and of such great historical interest and importance, should have been overlooked (?) by the compilers of Mrs. Eddy's last work!

The Christian Science Board of Directors and the editors of the official periodicals protest constantly and most vigorously against a Doctors' Trust (S. & H. 161 : 11-23), and participated most actively (whether they say such participation was " not official," or not) in the organization and support of the National League for Medical Freedom, but insist themselves upon maintaining " officially " the closest kind of a Teachers' Trust, and that, too, in spite of the most positive command of Christ Jesus, whom they would have the world believe they follow! He who said to all man-

kind, " heal the sick," said also to all mankind, " preach," " teach." [1]

[1] Matthew 3: 1; 4: 17, 23; 5: 19; (James 2: 10); 7: 15-27; 9: 35; 10: 7, 8, 27; 11: 1, 4, 5; 12: 41; 13: 52; 15: 9; 22: 16; 28: 19, 20. Mark 1: 4, 7, 14, 38, 39; 2: 2; 3: 14, 15; 4: 14; 5: 20; 6: 12, 13, 30, 34; 7: 7, 9; 16: 15-20. Luke 1: 1-4; 3: 3, 18; 4: 18, 19, 43, 44; 6: 46-49; 8: 1; 9: 2, 6, 60; 8: 1; 11: 32; 12: 3; 16: 16; 24: 47. John 10: 16; 21: 15-17. Acts 2: 38, 39; 3: 20-22; 4: 1-37; 5: 12-42, 28, 29, 42; 8: 4, 5, 12, 25, 35, 40; 9: 15, 19-31; 10: 36, 37, 42; 11: 19, 20; 13: 5, 24, 38, 42; 14: 3, 15, 25; 15: 21, 26, 35; 16: 6; 17: 3, 13, 18; 18: 9, 10, 24-28; 20: 7, 9; 21: 21, 24; 22: 15, 21; 26: 15-18; 28: 31. Romans 10: 8, 14, 15, 16; 14: 19; 15: 2, 15-19; 16: 25, 26. 1 Cor. 1: 18, 21, 23; 2: 4, 5, 16; 4: 15-17. All of 14th Chapter. 2 Cor. 3: 12; 4: 5; 11: 3-6. Galatians 1: 8, 15, 16, 23; 4: 18; 5: 11; 6: 9. Ephesians 1: 18; 3: 7, 8. Philippians 1: 15-18, 28. Col. 1: 23-29. 1 Thess. 1: 5-7; 5: 11. 1 Tim. 2: 7; 4: 11, 14. 2 Tim. 1: 11; 2: 15, 25; 3: 16; 4: 2-7, 17. Titus 1: 3; 3: 8. Heb. 4: 2, 6; 10: 34; 11: 15-27. 2 Peter 2: 5.

S. & H. xi: 19; 18: *; 23: 12; 27: 1-6; 30: 30; 33: 23; 34: 13; 37: 25; 55: 8; 107: *; 132: 4; 136: 25; 138: 27; 141: 1-4; 142: 7; 201: 1; 241: 17; 271: 26; 324: 19, 27; 342: 5; 344: 19; 345: 7; 347: 14-19; 418: 26. Message, 1902, p. 11, lines 4 to 9.

Because some one may think I have overlooked them, it may be well for me to call attention to 1 Corinthians 12: 28; Rom. 12: 3-8; and Ephesians 4: 11. The sup-

posed differences in individual offices here mentioned resulted, *not* from arbitrary acts on the part of a personal God, *but* from the individual's degree of understanding of God and His laws. *In no sense can they be made to apply to favors bestowed by church boards.** In Ephesians 4: 13 Paul immediately declared that " we all " are to come into the " unity of the faith and of the knowledge of the Son of God, unto the *perfect* man, unto the statue of the *fulness* of Christ," and necessarily we, individually, in that degree fulfill equally the offices of apostles, prophets, evangelists, pastors, teachers and healers. (Col. 2: 10; 4: 12. John 1: 16. 1 Cor. 1: 30, 31.) Paul himself specifically laid claim to the possession of several of these alleged separate offices. (2 Tim. 1: 10-12. 1 Tim. 2: 6, 7. Col. 1: 25.) In the event Paul, great preacher though he was, had taught in conflict to Christ Jesus, that would afford no excuse to professing Christians, for Christians base their hope of salvation not upon Paul but upon the precepts and example of Christ Jesus.

---

* S. & H. 135: 26.

XVIII. CHRISTIAN SCIENTISTS

In the matter of (1) the possession of a true doctrinal premise, and pure deductive reasoning (otherwise than regarding the specific matters I have mentioned and taken exception to *and which relate to the government of the Church in contradistinction to its theological teachings*); (2) the practical, satisfactory results flowing therefrom in the healing of all manner of cases of physical sickness and disease, even where these have been given up by the various schools of medicine as hopeless and incurable; and (3) the ability to argue a theological or medical point—the Christian Scientists have demonstrated their rightful position before the people, the courts, and most of the legislatures of the land.

No organization of people possessing such a small membership have, throughout the entire history of the world, been enabled to accomplish so much.

XIX. MORE STATISTICS

The denomination to-day has 842 churches throughout the world. This is just 240 more churches than there are churches of all denominations in Baltimore City. In addition to these 842 churches it has 762 societies and 13 college societies for college students, making a grand total of 1617 organizations throughout the world (see *Christian Science Journal* for June, 1916). They are distributed as follows:

United States, 760 churches; 671 societies; 13 college societies	1444
England, 33 churches; 44 societies	77
Canada, 26 churches; 20 societies	46
Germany, 5 churches; 4 societies	9
Australia, 4 churches; 2 societies	6
Africa, South, 3 churches; 3 societies	6
France, Ireland and Scotland, 2 churches each	6
New Zealand, 1 church and 2 societies	3
China and Holland, 1 church and 1 society each	4
Channel Islands and Mexico, 1 church each	2
Switzerland, 4 societies	4
Panama, Canal Zone, 2 societies	2
Philippine Islands, Wales, Italy, Norway, Sweden, Bermuda Islands, British West Indies, Argentine (South America), 1 society each	8
Total	1617

This makes a total of only 82 churches (or four less than the number of Baptist churches in Baltimore City), and 91 societies, or a total of 173 organizations, outside of the United States, which is just four more foreign organizations than there are Methodist churches in Baltimore City.

A Christian Science church must have at least sixteen members, four of whom are also members of The Mother Church in Boston, and one of the said four must be a professional practitioner whose card is published each month in the list of Christian Science practitioners in *The Christian Science Journal.* It must maintain a free reading room, and also give to the public at least one free lecture on the doctrines of Christian Science per year by an authorized lecturer appointed by The Mother Church, which said authorized lecturer can only lecture under the auspices of a Christian Science organization.

A Christian Science society is an organization of Scientists holding stated public services whose membership and financial standing does not come up to the requirements established for churches.

In order to get your name listed among the authorized professional practitioners in *The Christian Science Journal* you must be a member of The Mother Church in Boston, devote all of your time to the practice of Christian Science Mind-healing, engage in no other business or profession, subscribe to all the publications of The Christian Science Publishing Society, accept the interpretations placed upon the by-laws in the Manual by the Christian Science Board of Directors, and uphold any action that may be taken by the said Board of Directors.

There were advertised in *The Christian Science Journal* for June, 1916, a total of 5,616 such professional practitioners throughout the world, an average of 3.4731 practitioners to each church or society. With respect to the sex of the practitioners, there were 4,986 women (averaging 3.0834 women to each church or society), and 630 men (averaging .3896 or not quite $\frac{2}{5}$ of a man to each church or society).

These practitioners were distributed over the world as follows:

	Women	Men	Total
United States	4,521	569	5,090
England	234	28	262
Canada	98	16	114
Australia	29	6	35
Germany	26	—	26
Scotland	17	3	20
Switzerland	11	2	13
Ireland	11	1	12
Holland	6	—	6
France	5	1	6
Africa, South	4	2	6
Italy	4	—	4
New Zealand	3	1	4
Sweden	3	—	3
South America	2	1	3
Norway	2	—	2
China, India, Philippine Islands, Austria, Denmark, Channel Islands, Wales, Russia, Cuba and Mexico, 1 woman each	10	—	10
Totals	4,986	630	5,616

Making a total of 526 foreign Christian Science Mind-healing practitioners, 465 being women and 61 men. Four hundred and ten of these were located in Canada and Great Brit-

ain and the other 116 much scattered throughout the rest of the world.

A comparison with *The Christian Science Journal* for July, 1914, shows that the present great war in Europe has had no effect upon the number of men or women in the ranks of the professional practitioners in the countries at war.

This total number of practitioners, 5,616, throughout the entire world may seem a goodly number when standing alone, but when we recall that there are, according to the American Medical Directory for 1916, 6,185 practicing physicians in the boroughs of Manhattan and Bronx of New York City alone, or 569 more practicing physicians in two boroughs of that city, out of a total of five boroughs, than there are Christian Science practitioners throughout the world, and that there are 145,241 practicing physicians within the confines of the United States proper, the percentage of Christian Science practitioners is insignificant (.00386), and especially so when we recall the fact that Christian Science has been taught and practiced for over fifty years.

There are only 33 more men engaged in the practice of Christian Science Mind-healing in the United States to-day, as advertised in *The Christian Science Journal* for June, 1916, than there are regular members in the Congress of the United States sitting at Washington, or 203 fewer than there are practicing physicians in the little state of Rhode Island.

This small percentage holds true equally with regard to the number of church organizations, there being a total of 225,486 churches of all denominations in the United States alone, according to the last church census, and only 1,617 Christian Science churches and societies throughout the entire world. Seven-tenths of one per cent of the number of churches in the United States!

XX. PERSECUTION

Christian Scientists, like the exponents of all great truths and new discoveries, have encountered the test of ridicule, scorn and opposition through popular ignorance of the teachings of their text-book, or through apparently deliberate misrepresentation of its teachings by those who did know, or should have known, better. But the Scientists have thrived on this ignorant or malicious persecution *from without* their own ranks. Mrs. Eddy distinctly taught her students and followers that they " should thank God for persecution and prosecution, if from these ensue a purer protestantism and monotheism." (Misy. 127:20; and S. & H. 9:25; 241:1; 317:6; 452:11.) Jesus specifically taught his followers to expect it, that it was an evidence of blessing, and that we should positively rejoice and be exceedingly glad under it, and not to be depressed with a sense of self-pity and discouragement.[1] And

[1] Neither Christ Jesus nor Mrs. Eddy teach their followers to expect escape from persecution, and that of the

history proves that this persecution, *from without* their own church, has not affected Christian Scientists to any appreciable extent, for from the very first, they have been wide awake to its great advertising value. It keeps people talking about them, consequently thinking about them, and finally coming to them for help, when the material means which they have been taught from the cradle to rely upon inevitably fails. No *outside* public criticism is ever hurled at Christian Science from the pulpit, the press, the platform or elsewhere, but it prompts and stimulates many people to an individual and thorough investigation of the subject for themselves; for the laity, in spite of all church rules to the contrary, are doing their

---

worst kind. Matt. 5: 10-12, 44; 10: 16-18, 21-23, 25, 28; 20: 22, 23; 23: 34, 35; 24: 8-10. Mark 8: 35; 9: 42; 13: 9-13. Luke 6: 22, 23, 26, 27; 17: 33; 21: 12-19. John 12: 42; 15: 18, 19; 16: 1, 2; 17: 14. Acts 4: 16-20; 5: 29, 40-42; 7: 52; 8: 4; 28: 22. Ret. & Int. 45: 24.

S. & H. 5: 15; 9: 25; 10: 20; 20: 20; 27: 28; 28: 6, 22; 29: 7; 31: 25; 33: 3, 27; 41: 22; 43: 12-16; 45: 14; 51: 23; 97: 32; 114: 32 only; 131: 6; 134: 4; 136: 1; 144: 23; 224: 16; 225: 20; 227: 3, 14; 238: 12, 13; 239: 2; 241: 1; 253: 18-21; 314: 23; 317: 6; 326: 27; 329: 29; 451: 4; 452: 11; 474: 4; 483: 22; 534: 24; 560: 24.

own reading and thinking to-day regarding the subjects brought to their attention as never before in the history of the world. And this investigation of their doctrinal teaching is just what Christian Scientists have sought. The sale of the text-book, "Science and Health," receives an impetus. Adverse criticisms not founded on facts give the local Christian Science Publication Committeemen and others interested in their doctrines an opportunity to reply, and so everybody is made happy.

Christian Scientists have absolutely nothing to fear from influences outside of their own organization.

When things politically have apparently gone against the organization in any particular locality, this was the result, not so much of the virtue and strength of the opponent, as it was of the unchristian conduct manifested by the Christian Scientists themselves; for, sad as it is to relate, professedly loyal Christian Scientists are at times far from manifesting the qualities of saints. On occasions they can be as brusque, cruel, hard, bitter, merciless, inhuman, selfish, resentful, deceitful, dishonest, scheming and intriguing as any people with

whom I ever came in contact, and I have had a good deal of experience with people not only as a professional Christian Science practitioner, but also as a lawyer and politician. Christian Scientists can be the most cordial haters, back-biters and gossipers I have ever known, when they once get started. The subtleness, cunning, guile and finesse with which they can go about the accomplishment of their aims and purposes would almost compel admiration, but for the knowledge that " success in error " will eventually prove to be " defeat in Truth." (S. & H. 239.) As " church members " individually, or in church business meetings assembled, you will find them very little different from the members of any other organization, be it ecclesiastical, social or political; and for this reason many refuse to attend the business meetings of the local organizations.

Let us hope, however, that the individuals are not thus afflicted to the same degree or extent now as they were before they became interested in the study of our text-book; and that when so afflicted they do not remain in that state so long as they once did. They should be

learning, even though it be by degrees and through hard knocks, that there is no such thing as a vicarious atonement; but that they must pay, individually and collectively, the full penalty for every violation of the law of God, the law of Truth, the law of good, the law of Love. (See S. & H. 6: 1; 11: 8, 13 only.)

Like the Children of Israel of old, they were led into captivity because *they themselves* had forsaken the true God and His laws respecting brotherly love, and had done those things which they had been taught not to do. The outward manifestation of political injustice and class legislation was only the inevitable evidence of *internal discord* and *disobedience* to the precepts of *Christ Jesus* among the Christian Scientists themselves, for the Bible teaches us that " no good thing will He withhold from them that walk uprightly " (Ps. 84: 11); " they that seek the Lord shall not want any good thing " (Ps. 85: 12); " seek ye first the kingdom of God, and His righteousness (or His sense of right), and all these things shall be added unto you " (Matt. 6: 32). And Mrs. Eddy speaking to the sixty-five members of the March, 1889, Primary Class, said: " We, to-

day, in this class-room, are enough to convert the world if we are in one mind." (Misc. Writ. 279: 27.) And Biblical history substantiates the fact.

Good is only gained and maintained through obedience to Christ Jesus. And unless the Christian Science Church mends its own ways officially, in the harmonizing and enforcement of its by-laws so as to conform to the admitted teachings of Christ Jesus, and in the individual conduct of the lives of its members in at least several respects, " the evil days " will surely come upon it. Its decadence and disintegration as an organization will have begun. (Luke 13: 1-5.)

Religions are in constant flux. There is no standing still; and when an organization or an individual refuse to advance in the direction of their high purpose and calling, it and they have then and there begun to disintegrate. Institutions perish; human rights are imperishable.

The disintegration of church organizations begins, as the past history of the world has proven, when the hierarchies or ecclesiastical rulers begin to think more of church organization rules and rituals, the washing of pots and

of pans, than they do of stimulating a love for, and exemplification of, the Christ-life. (S. & H. 133: 13-15.) When they allow the attention to monopolistic church rules to overshadow the necessity for living a God-like life, they veto, or nullify in effect, the principle, teachings and example of Christ Jesus, which the church claims to exemplify and which furnishes its only excuse for existence.

Mrs. Eddy tells us in her dedicatory message to the Concord, N. H., church, the church of her own home town, and which, by the way, was a gift from her, " our reason for Church edifices is, that in them Christians may worship God—not that Christians may worship Church edifices! " and it is in no sense doing violence to the sentiment when it is paraphrased to read, " our reason for church organization is, that through it Christians may facilitate the true worship of God and His Christ, and promote the practical application of the understanding thereof—not that Christians may worship church organizations and unchristian by-laws and restrictions! "

Every tendency *now* seems to point to the transfer of the affections from the text-book,

and the exemplification of the principle of life contained therein, to the Manual and its monopolistic church organization rules. In other words the subtle argument is presenting itself that the text-book, " Science and Health," was written, *not* so much for the people of *this* particular age, *but* for the people of the indefinite future; notwithstanding Mrs. Eddy's many direct statements to the contrary contained therein.[1] While the Manual, they contend, and especially those monopolistic provisions which the Board select to enforce, must be observed now, and throughout all eternity in addition!

Again, to state it differently, it is the old, old story, repeated so often throughout the history of religions since the days of Moses and his journeyings through the wilderness. The people seem to fall so easily and so soon into

[1] See references in Concordance to " Science and Health " under " this age," " now," " present," " time," " to-day." Also S. & H. 456:27; xi:23; 39:18; 55:27; 98:28; 123:24; 145:23; 146:31; 147:14; 149:11; 150:4; 210:1, 5; 217:22; 253:9; 285:3; 318:12; 333:19; 337:29; 347:15; 446:11; 459:24; 471:30; 488:1; 546:27; 559:1; 561:18; 573:23; 577:18. Message, 1901, p. 30, line 4.

the temptation to forsake the great essential idea and motive involved and to worship only its type and symbol.

To-day the question uppermost in the Christian Science Church activities seems to be not so much "what are the teachings of Christ Jesus, and our text-book, 'Science and Health,' with respect thereto, and how can we better exemplify those teachings in our individual lives and the more quickly heal the sick and reform the sinner," but "what will the Christian Science Board of Directors think about our branch church organization, our new church edifice and our sales of *The Christian Science Monitor?*"

But another Hezekiah will arise, as in the days of old, and "break in pieces the brazen serpent that Moses had made, for unto those days the Children of Israel did burn incense to it;" instead of worshipping the Father in spirit and in truth.

While completely ignoring, and in effect repudiating, some very direct, positive and unquestioned Christian doctrines specifically enunciated by Jesus, as recorded in the gospels, they will on the other hand expatiate elo-

quently and at length upon inferential quotations from Scripture to bolster up a position they have assumed or want to carry into effect, as for example the doctrine of the Christian right to charge fees for professional services rendered in treating patients and teaching students. I agree fully with the Church regarding the question of fees, but on the other hand I would like to see the religious organization which claims so much manifest a greater degree of consistency regarding things that are more vitally important even than fees.

Christ Jesus specifically taught that "the first of all the commandments," or the foremost and most vitally important of all divine injunctions, mandates or authoritative orders, or laws requiring absolute obedience, was active and positive in contradistinction to the seemingly negative and passive inhibitions of the Mosaic decalogue. It requires the doing of something and is stated in the absolute, peremptory and authoritative imperative mode. "Thou shalt love." There is nothing equivocal about these words. To love is to manifest preeminent kindness, devotion, affection, good-will and tenderness without expectation of reward. Absolute honesty, sincerity, jus-

tice and courtesy are its invariable and essential accompaniments. There is absolutely no divine or Christian duty greater, superior to, or entitled to more earnest consideration than this. Hence, as sin is disobedience to the divine command, or the violation or transgression of the immutable law of God, the greatest possible or most heinous sin conceivable is lack of conformity to the greatest commandment, in a word, not to love.[1]

[1] Love:—Mark 12:28-34. Matt. 22:35-40. Luke 10:25-37. Lev. 19:18. Deut. 6:5; 10:12; 30:6. Matt. 5:43-48; 7:12; 10:37-42; 19:19; 25:34-46. Mark 9:41. Luke 6:31-42; 7:47; 11:42. John 5:42; 13:34, 35; 14:15, 21, 23; 15:12-14, 17. Rom. 12:9, 10; 13:8-10. 1 Cor. 13:all; 16:14. Gal. 5:14, 22. Eph. 5:2. Col. 2:2; 3:14. 1 Thess. 3:12; 4:9. 1 Tim. 1:5. Heb. 10:24; 13:1. James 2:8. 1 Peter 1:22; 2:17; 3:8; 4:8. 2 Peter 1:7. 1 John 2:10; 3:11, 14, 18, 19, 22, 23; 4:7, 11, 12, 20, 21; 5:1, 2. 2 John 5.

S. & H. 4:3, 17-22, 30-32; 8:14; 9:5, 17; 17:7; 25:13, 31; 54:29 to 1 next page; 55:16-21; 57:22; 88:18; 99:21; 106:26; 116:2; 138:27; 140:8; 167:17; 205:22; 206:12; 215:19; 234:12; 241:19; 243:8; 248:29; 265:12; 272:4; 312:14; 326:3; 340:9, 23; 363:18; 364:22, 26; 366:12; 387:23 & 24; 410:15; 414:11; 433:19 to 7 next page; 454:17; 467:1-16; 473:18; 496:5; 568:17; 572:6; 576:12-14; 586:23.

XXI. CHRISTIAN SCIENTISTS AND THE LAW

Members of The Mother Church and of its branch churches throughout the country are supposed to obey the laws of the several states, even where these laws are at variance with the provisions of the Manual of The Mother Church, and the official publications of the Church so proclaim to the world.

The laws of a state naturally take precedence over the by-laws of a corporation, the creature of the state, be the corporation ecclesiastical or lay, civil or eleemosynary, public or private.

In this particular instance Mrs. Eddy teaches most positively that Christian Scientists should ever abide strictly by the laws of the land.[1]

[1] " Christian Scientists abide by the laws of God and the laws of the land; and, following the command of the Master, they go into all the world, preaching the gospel and healing the sick." (Misy. 128: 20.)

" I do say that Christian Science cannot annul nor make void the laws of the land, since Christ, the great demon-

In illustration of this I will cite several instances. 1st. The Manual of The Mother Church (33: 8) distinctly and positively provides that "A Reader shall not be a President of a church." The laws of the State of New York, however, require the First Readers of Christian Science churches in that state to preside over and conduct the business meetings of Christian Science churches; so in the State of New York the Christian Science churches violate the Manual of The Mother Church so as to conform to the higher law of their state, and elect their First Readers the Presidents of their churches, or provide in their constitutions and by-laws that the First Reader shall act as President. And this action on the part of the New York churches does not affect in the least the question of their loyalty to The Mother Church. The Mother Church simply accepts the situation.

---

strator of Christian Science, said, 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.'" (Misy. 219: 12.)

"I believe in obeying the laws of the land. I practice and teach this obedience, since justice is the moral signification of law." (Misy. 220: 12; 204, 219, 220, 222.)

The laws of a number of states provide that all children shall be vaccinated and that infectious and contagious diseases shall be duly reported to certain designated authorities. These requirements I believe are generally complied with.

In some states, however, Christian Scientists are prohibited by law from charging for or accepting gratuities for professional services rendered. For a time after laws of this character are placed upon the statute books the Christian Scientists observe them scrupulously, but as soon as the state officials relax their vigilance the Scientists begin to ignore the law in spite of their avowal as law abiding citizens; and notwithstanding the prohibitive law still remains upon the statute books and their moral and professed obligations as citizens are as binding as when the law was first enacted, they will charge for their services and accept the remuneration. It is alleged that this is the condition of affairs at present in Maryland and other states.

It would be most interesting to know what attitude The Mother Church and the branch churches would assume, if, when their officials

and representatives were appearing before the various courts and legislatures pleading their cause respecting their right to charge for and receive remuneration for their services some judge, public official or interested citizen should raise the point that they themselves were not coming before the courts and legislatures with clean hands. That they were not the Christians they claimed to be. That while they were insisting upon the right of all Christian Scientists and readers of their text-book to make constant endeavors to heal the sick as a religious and Christian duty, and insisting further upon their right to charge for and receive just compensation for their efforts in this direction unmolested by the state, the Church itself unjustly and unchristianly prohibited those same Christian Scientists, their own people, from fulfilling their Christian duty in teaching their patients and others the *modus operandi* of their healing work, in conformity with the teachings of their standard text-book and other writings of their Leader, and the one specific command of Christ Jesus which is recognized by all Christian religionists, a command which always appears in direct connec-

tion with the command to heal the sick, which they are so tenaciously insisting upon; and that before they plead for a sense of justice from the hands of non-Christian Scientists they should first set their own house in order, and establish justice, equality and right among themselves, for how can they expect it from others if they do not practice it among themselves.[1]

Bearing in mind the attitude assumed by The Mother Church respecting the command of Christ Jesus to all of his followers to teach, preach and lecture throughout all nations; and the stand it has taken against all people who have at any time been identified with the Roman Catholic Church,—does it not seem like deliberate and wilful deceit and hypocrisy on its part to circulate such literature as the booklet entitled "Christian Science: Its Legal Status" (especially pages 1-12, 18-20, 25, 26, 36, 39, 58 and 71), which booklet is the official legal brief of the denomination issued by the Church for the use of Christian Scientists and their friends in litigation and legislative

[1] See editorial by Judge S. J. Hanna, C. S. Journal, Vol. 12: 213. Christian Science: Its Legal Status, p. 56; Matt. 23: 26. C.S.Sentinel 19:143, 150.

matters? The very first statement in this legal brief is the quotation of Christ Jesus' command respecting universal teaching and preaching! The protest against monopoly throughout this brief is most eloquent, but it is every whit as much of an indictment against The Mother Church itself as it is against those at whom it is aimed!

XXII. RECAPITULATION

A vulnerable point in the Christian Science Church organization to-day, and in the lives of the so-called loyal Christian Scientists is the dishonest position assumed in claiming that Christian Science is a revival of primitive Christianity and the re-establishment of the full gospel[1] of Christ Jesus on earth. As a matter of fact, the Church studiously separates the office of teaching from that of healing, in spite of its full knowledge and admission that Christ Jesus placed both teaching and healing on one and the same basis. Mrs. Eddy distinctly writes in "Science and Health," page 138, "Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were *then,* to be Christlike, to possess the Christ-spirit, to fol-

[1] C. S. J. 18: 587, 588. C. S. J. 19: 203, 204. C. S. J. 29: 127. C. S. M., Feb. 11, 1909. C. S. S. Vol. 1, No. 25, pp. 8 and 9. C. S. S. 8: 72; 10: 470. C. S. S. 17: 550; 18: 950.

low the Christ-example, and to heal the sick as well as the sinning. . . . . Our Master said to every follower: 'Go ye into *all* the world, *preach* the gospel to *every* creature! . . . . Heal the sick! . . . . Love thy neighbor as thyself!' It was this theology of Jesus (this branch of science which treats of God, and the true relation of God to man as taught and expounded by Jesus) which healed the sick and the sinning." (See footnote, p. 38.)

And, notwithstanding this flagrant inconsistency on their own part, they unblushingly continue to criticise, judge and condemn, directly and indirectly, not only in "Science and Health" (142:4), but in the columns of their periodicals, the popular churches for their separation of the healing by spiritual means, or prayer alone, from the teaching, preaching and lecturing. Now if the Christian Science Church assumes the authority and right to divide Christ Jesus' command, and put teaching and healing upon *different* bases, how can it honestly and consistently protest against the other churches separating the command to suit themselves? One church has every bit as much authority for conducting this unholy

divorce procedure as the other, while as a matter of fact, no church has any authority whatsoever to divide or revise the command of the Master at all.

For an organized religion that claims to be a revival of primitive Christianity the Christian Science Church presents some startling flaws. First and foremost of which is its distinct repudiation of the universal preaching, teaching and lecturing specifically enjoined by Christ Jesus, and in the same breath its encouragement of all its members and all readers of its text-book to heal the sick by spiritual means, or prayer alone.

Instead of following the specific command of Christ Jesus to " Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe (or teaching them to conform their actions and practice to, to follow carefully or keep religiously) all things whatsoever I have commanded you," as they claim to, they first greatly restrict the office of teaching in general and positively prohibit all their members from teaching a Roman Catholic and will not publish the card of any practi-

tioner whom they know will treat a Roman Catholic or ex-Roman Catholic in case of sickness.[1]

The only command of Christ Jesus which the officials of the Christian Science Church really seem to try to encourage and insist upon is that all of the members of the Church and readers of " Science and Health," endeavor to heal the sick. The things the Christian Science Board of Directors will invite members of the Church to resign from the organization for, or excommunicate them for, seem to be, not the violation of the Ten Commandments or the great command of Christ Jesus, but the violation of the provisions of the governmental policy of the organization, even when these conflict with the specific and admitted com-

[1] See Matt. 28: 19, 20. Mark 16: 15-20. Luke 24: 47. Rom. 16: 26. Gal. 3: 25-29. Col. 1: 23; 3: 11. Eph. 6: 12-20.

S. & H. 13: 26 only; 31: 11, 14-17; 37: 29; 41: 22; 51: 19; 57: 19; 132: 10; 135: 17; 136: 6; 196: 14; 233: 22; 236: 4; 239: 9; 271: 16; 276: 4; 333: 30; 344: 19; 346: 13; 377: 30; 444: 13; 464: 27; 473: 18; 483: 25; 494: 11; 510: 9; 514: 26; 559: 1 & 2. Pulpit and Press 21. No and Yes 7: 21. Misy. 4: 15; 270: 25; 303: 8. Mis. Writ. 99: 12.

mands of Christ Jesus. From the standpoint of an organization the Christian Science Church, in contradistinction to The Christian Science Publishing Society, would seem to imply little more than a close business corporation masquerading under the cloak of Christianity and maintaining a Teachers' Trust, or monopoly, for a healing system that can be and is encouraged to be practiced by anyone and everyone.

In an article written for *The Boston Herald,* March 5, 1905 (Misy. p. 268), Mrs. Eddy states most positively, "On what hath not a 'Thus saith the Lord,' I am as silent as the dumb centuries without a living Divina." If this be true, then there are some very vital provisions in the Church Manual, promulgated in her name, with which she had absolutely nothing to do. For instance, there is absolutely no "Thus saith the Lord" providing for the division of the commandment of Christ Jesus respecting preaching, teaching, lecturing and healing. If there could have been found such a provision providing for the division of this commandment the arguments of the Christian Scientists throughout the past

years before the legislatures and courts of this and other lands would have fallen flat and proved of no avail whatsoever. The great reason why the Christian Science Church and practitioners of Christian Science Mind-healing have been permitted to pursue the even tenor of their way, to a greater or less degree, is because they have at all times insisted that their healing work was a religious and Christian function and duty; that he who said, "And as ye go, preach, saying, The Kingdom of Heaven is at hand," also specifically commanded in the very next breath, "Heal the sick." But when the Church members in turn say to the governing authorities of the Church, "You recognize that it is our individual Christian duty to heal the sick and urge us to do so; why object to our lecturing, preaching or teaching the *modus operandi* of this healing, when the command of Christ Jesus to do all is one?" "We have no record in the Bible that spiritual healing was ever accomplished by others than those who both taught and preached, in fact the healing was ever the witness to, or the proof of, the truth of the

preaching."[1] The Board of Directors immediately cry, "Heresy!" "Disloyalty to Mrs. Eddy!" and if the protesting members have the courage of their conviction and elect to act in accordance with their understanding, they are more than likely to shortly find themselves discredited throughout the Christian Science field and no longer a member of the organization. So long as it is to the interest of the organization to quote Scripture, its officials will do so, and do it well; but when Scripture interferes with their monopolistic ideas then they will be "as silent as the dumb centuries without a living Divina" in so far as the public generally is concerned.

[1] Matt. 4:23; 7:16, 20; 9:35; 12:33. Mark 1:39; 6:12, 13; 16:20. Luke 8:1; 9:2, 6. Acts 4:29, 30; 8:4-6; 14:3. Romans 15:17-19. 1 Cor. 2:4, 5. 1 Thess. 1:5. Hebrews 2:3, 4. 2 Peter 2:10-18.

S. & H. 34:2-5; 51:21-24; 94:17-18; 131:29; 141:13-16; 150:12; 243:9; 283:24; 345:17; 354:12; 488:1-6; 547:1 and many articles throughout the official periodicals.

XXIII. OBEDIENCE

"Obeying the divine Principle which you profess to understand and love, demonstrates Truth. Never absent from your post, never off guard, never ill-humored, never unready to work for God,—is obedience; being 'faithful over a few things.' If in one instance obedience be lacking, you lose the scientific rule and its reward: namely, to be made 'ruler over many things.' A progressive life is the reality of Life that unfolds its immortal Principle." (Misc. Writ. 116.) "Honesty in every condition, under every circumstance, is the indispensable rule of obedience. To obey the principle of mathematics ninety-nine times in one hundred and then allow one numeral to make incorrect your entire problem, is neither Science nor obedience" (Misc. Writ. 118), writes Mrs. Eddy, and I think she meant this to apply to the organization as well as to individuals. Consistency could not demand less.

Recognizing that absolute honesty and sincerity are essential characteristics of Christi-

anity, for there can be no love without them, Mrs. Eddy unhesitatingly advises, "Better suffer a doctor infected with smallpox to attend you than be treated mentally by one who does not obey the requirements of divine Science." (S. & H. 235:4.) "Taking the livery of heaven wherewith to cover iniquity, is the most fearful sin that mortals can commit. I should have more faith in an honest drugging-doctor, one who abides by his statements and works upon as high a basis as he understands, healing me, than I could or would have in a smooth-tongued hypocrite or mental malpractitioner." (Misc. Writ. 19.) "It is just to say that generally the cultured class of medical practitioners are grand men and women, therefore they are *more scientific* than are false claimants to Christian Science." (S. & H. 164.)[1]

[1] Quackery:—S. & H. 395:21; 456:4; 458:1-19; 79:23; 111:31; 149:29; 163:5; 179:31; 182:9, 26; 181:21; 235:4; 365:30; 366:19; 367:3; 370:21; 421:25; 453:24; 459:12.

XXIV. INTOLERANCE

Another vulnerable point in the Christian Science Church organization to-day is the inconsistent and unchristian attitude of Scientists respecting the question of the toleration of other people towards themselves and their views; and the deliberate and malicious misrepresentation, on their own part, of other people's attitude and position.

Christian Scientists plead most eloquently and persuasively with the public through the press and on the platform for the toleration of their views, and for their method of presenting truth as they understand it to the world; and they maintain officials in every community whose business it is to watch and to report to headquarters every statement made regarding Christian Science and materia medica and to make such corrections and explanations as may be deemed necessary or expedient. In this regard they are shining exponents of the doctrine of preparedness. But, on the other hand, they

themselves manifest the greatest intolerance towards those of their own faith who happen to differ with them regarding a matter of church rules, by-laws and government; unhesitatingly resorting to the boycott and other unchristian means and methods, voicing in unmistakable terms their adverse opinions regarding others, irrespective of their truth or falsity. You would never think that they had ever read or heard of the incident and its lessons recorded in the ninth chapters of both the gospels of Mark and Luke, where we are told that " John answered him, saying, Master, we saw one casting out devils in thy name (or in accordance with your teachings and instructions), and (or but) he followed not us (he refused to join our organization): and we forbade him, because (not that he was teaching and acting and living contrary to your great precepts, nor even because he was 'in error,' or mentally malpracticing, but because) he followed not us. (Because, for some reason sufficient unto himself, he did not see fit to identify himself with Jesus' organization, church or society, and did not care possibly to work under their by-laws.) But Jesus said, Forbid him not: for there is no

man which shall do a miracle in my name, that can likely speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." There is no more direct or positive instruction regarding Christian conduct in the Bible, not even that which commands Christians to preach, teach and heal.

Yet notwithstanding all this, a most careful research throughout the columns of the voluminous authorized literature on the subject of Christian Science fails to disclose a single editorial or contributed article bearing upon or commending an observance of this command as recorded in both Mark and Luke, and I know it has been called to the attention of the authorities more than once. Their official legal brief (Christian Science: Its Legal Status, pp. 45, 55), however, unhesitatingly quotes judicial decisions referring to this

Christian doctrine, making it applicable in favor of the Christian Scientists as against the medical doctors. The word of God is a two-edged sword, cutting both ways instead of just one way as The Mother Church would have it. It would also like to have Gamaliel's advice (Acts 5) operate in just one way.

The average Christian Science Church member can be very patient regarding the cardinal sins of others, so long as they do not affect him or his interests personally, and above all things his standing in the sight of the Christian Science Board of Directors; but the one thing that will blind him, from teacher to humblest neophyte, and bring all the undestroyed bitterness, sarcasm and exquisite venom in his nature to the surface, is to have a co-worker withdraw his membership from the Church organization and yet continue in the healing work as a Christian Science practitioner, teacher and lecturer. This is the sin of sins, the sin unpardonable! Thus he immediately begins to fulfil the statement and prophesy of Mrs. Eddy: "The sects, which endured the lash of their predecessors, in their turn lay it upon those who are in advance of

creeds." (S. & H. 239: 2; see also Misy. 148: 24.)

No matter how honest, logical or sincere his brother's position and reasons may be; no matter how truly his brother strives to conform his life to the teachings and example of Christ Jesus, and to the Christian Science text-book, he instantly forgets the great commandment of the Master, the last Church tenet (Manual 16: 9; and S. & H. 497: 24) and the Church by-law entitled "No Monopoly," and immediately proclaims his brother an apostate unworthy of confidence, a malpractitioner and hypnotist, and cries aloud upon every pretext and occasion: Unclean, unclean! Anathema, anathema!

Be the policy of the organization right or wrong we should, *say they,* stick to it in order to be *loyal* Christian Scientists, in spite of Mrs. Eddy's definitions of the word loyalty. They forget that many organizations established to further a good cause have foundered upon the rock of disobedience to Christ, Truth. The primitive Christian Church organization itself, went to pieces on this same rock. (S. & H. 446: 30; 142: 18.)

Their attitude seems to be like that of the Pharisees of old, who, in spite of the fact that they were the strictest of churchmen in good standing, absolutely loyal to the by-laws, ritual and governing authority of the physical organization, which they tenaciously maintained had been established by Moses himself, could not, nevertheless, escape the deservedly withering denunciations of Christ Jesus, who, we all admit, exemplified the true law of Moses, and who plainly told them that the publicans and the harlots would go into the Kingdom of Heaven, attain the practical understanding of Truth, the harmony and joy of life, before they themselves of the temple would.

XXV. LOYALTY

Mrs. Eddy does not state or imply in any of her writings that individuals withdrawing from the Christian Science Church organization thereby necessarily become disloyal Christian Scientists, "in error," hypnotists and mental malpractitioners; but, on the contrary, she says: "Our sense of Science will be measured by our obedience to God." (Misc. Writ. 12: 29.)

"Christian Scientists abide by the laws of God and the laws of the land; and, following the command of the Master, they go into all the world, preaching the gospel and healing the sick." (Misy. 128: 19.)

"Insubordination to the law of Love even in the least, or strict obedience thereto, tests and discriminates between the real and the unreal Scientist." (Misc. Writ. 119.)

"By loyalty in students, I mean this,—allegiance to God, subordination of the human to the divine, steadfast justice, and strict adher-

ence to divine Truth and Love." (Ret. & Int. 50: 19.)

"The law and the gospel concur, and both will be fulfilled. Is it necessary to say that the likeness of God, Spirit, is spiritual, and the likeness of Love is loving? When loving, we learn that "God is Love;" mortals hating, or unloving, are neither Christians nor Scientists." (Message, 1902, page 8, lines 4-8; see also No and Yes, pages 7 to 9.)[1]

"Genuine Christian Scientists," she further writes in "Rudimental Divine Science," "will no more deviate morally (which means ethically with regard to all the rules of morality, right and wrong) from that divine digest of Science called the Sermon on the Mount (Chapters 5, 6 and 7 of the Gospel of Matthew) than they will manipulate invalids, prescribe drugs, or deny God."

Mr. Adam H. Dickey, who for several years resided in Mrs. Eddy's home as a secretary, and

[1] Affection:—S. & H. 57: 15, 22; 36: 1; 65: 7, 14; 115: 26; 363: 31; 364: 8, 25; 366: 12; 592: 11; 5: 16; 8: 22; 15: 28; 17: 5; 24: 27; 25: 31; 49: 9; 54: 3; 58: 21; 59: 11; 60: 6, 16; 61: 4; 68: 9; 102: 31; 115: 26; 147: 29; 154: 24; 182: 9; 239: 16; 241: 8; 327: 1; 365: 7, 19; 582: 9; 587: 23; 589: 21; 594: 14.

whom, just thirteen days before her decease, she nominated for election to membership on the Christian Science Board of Directors, thus defines a Christian Scientist: "Only as Love is at work in our consciousness, only as we make it the dominating influence in our thought and acts, are we Christian Scientists." (*Christian Science Sentinel,* Vol. 12, p. 283.)

But nowhere does Mrs. Eddy, nor any other authorized writer on the subject of Christian Science, state that church membership is an essential to loyalty to Truth,[1] or the ability to correctly live and demonstrate it. On the contrary it is known of all men that no individual is ever officially invited or urged to become a member of a Christian Science church. Some of the branch churches to my knowledge will not consider an individual's voluntary application for membership unless the applicant has been reading "Science and Health" for at least two years; and this may, in part, account for the fact that the congregations of Christian Science churches are, as a rule, several times larger than the actual roll of membership.

[1] S. & H. 20: 8; 26: 30; 135: 26.

XXVI. THE "R. C." QUESTION

And no matter what or how excellent his individual qualifications are, if the applicant was born of a Roman Catholic parent, or has ever been baptized by a Roman Catholic priest, he cannot now become a member of The Mother Church or its branches, in spite of Christ Jesus' teachings respecting universal brotherhood and Mrs. Eddy's specific teachings in "Pulpit and Press," page 21, "To perpetuate a cold distance between our denomination and other sects, and close the door on church or individuals—however much this is done to us—is not Christian Science." See footnote, page 119.

The Roman Catholic Church manifests no hesitancy in teaching such Protestants, of whatever denomination, as may apply to it for instruction in its religious faith, in fact it openly maintains missions for that specific purpose. Neither do the popular Protestant Churches hesitate to teach people of the Roman Catholic

faith who apply to them for instruction in their doctrines. And why should they? We Americans glory in the fact that our great nation was founded upon the principle of religious freedom in its fullest sense. That which drove the Pilgrim Fathers from England to Plymouth in the seventeenth century was religious persecution. Every man in this "land of the free" has been guaranteed the sovereign, divine, inalienable rights of "life, liberty, and the pursuit of happiness," and unless the people of this great country themselves should see fit to do so by national and state constitutional amendments there is no other power that can lawfully prohibit their free exercise of religion, and such restrictive action on their part is inconceivable to any student of American history. If the teachings, ritual, doctrine and instructions of one church fail to meet an individual's needs he certainly has the right to seek the true doctrines of any other church or churches that may attract him until he gains the satisfaction he is seeking. (1 Thess. 5: 21.)

But, say those in authority in the Christian Science Church—not openly, Oh, no! but privately among the members of the church and

teachers to their classes and in private talks to individuals—the reason we do not teach, treat in cases of sickness, or admit to membership in our church persons who have in anyway been connected with the Roman Catholic Church is because we want to save those dear people from the possibly awful persecution which the Roman Catholic Church and its members are alleged to have visited upon people who in the past had left that church and identified themselves with the Christian Science Church. As if the officials of the Christian Science Church possessed a greater sense of love for and watchful care over people who had been born in or otherwise identified with the Roman Catholic Church than has God Almighty Himself!

Certainly the divine power which had attracted members of the Roman Catholic Church to the teachings of Christian Science and met their needs, mentally, morally and physically, is as able to sustain them thereafter under trying circumstances as He is the people who have come out of other Christian and non-Christian churches; or the doctrines of the Christian Science text-book and of Christ Jesus

are absolutely false.[1] It is not sufficient to allege that this action on the part of the Christian Science Church is because the Roman Catholic Church claims a greater control over the personal affairs of its members from the cradle to the grave and even beyond than does any other church. All this is enough to make Paul, the great Apostle to the Gentiles, and his co-workers turn over in their graves! Paul and his co-workers had these same arguments to meet in their ministry to the Gentiles in the early days, but this did not deter them; not-

[1] The Christian Science doctrine of the absolute powerlessness and nothingness of evil or error:—Job. 34: 22. Luke 10: 19. Phil. 1: 28. 2 Tim. 1: 7.

S. & H. 43: 32; 44: 9; 71: 2; 77: 6-9; 92: 21; 102: 30; 103: 17, 29; 125: 17; 151: 21; 167: 7; 177: 22; 184: 6; 186: 11-27; 189: 13; 192: 19; 194: 1 & 2; 196: 8-14; 207: 20; 211: 21; 223: 9-11; 228: 25; 231: 16-29; 234: 31 to 3 next page; 238: 12 & 13; 239: 11; 249: 6, 13-16; 253: 11; 270: 7; 276: 4-28; 286: 13; 287: 9; 295: 5-8; 327: 17; 330: 25; 339: 2, 25; 346: 13; 367: 30; 368: 14; 369: 31 & 32; 375: 15-17; 376: 30; 377: 26-31; 391: 13 & 14; 392: 8, 25-27; 398: 32; 401: 4; 405: 27-29; 419: 25; 420: 3 & 4; 438: 5; 445: 5-8; 448: 5, 22 & 23; 454: 9; 464: 23, 24 & 26 only; 469: 25; 470: 11; 479: 28; 480: 29; 483: 30; 495: 14; 540: 14; 542: 18; 555: 13; 560: 10-17; 569: 6-11.

withstanding the fact that history nowhere records more violent persecution, open or secret, than those men and women received from both unbelieving Jews and Gentiles.[1] I think a study of John 20: 23 and Science and Health 67: 7; 77: 8; 184: 6; 187: 6; 400: 20; 550: 15 might prove profitable to Christian Scientists in this connection.

I have had those holding positions of authority in the Christian Science Church say to me, "We must remember that in the days of Moses he had the Egyptians to contend with; Jesus had the Pharisees to contend with, and we

[1] Sec. A. Matt. 20: 25. Mark 10: 42 & 43. Luke 22: 24-26.

Sec. B. S. & H. 196: 11-15. Matt. 10: 27, 28; 13: 11-17, 34, 35. Luke 8: 10. John 16: 12, 13, 25, 29. 2 Cor. 3: 12. Acts 5: 20, 28; 17: 17. Matt. 10: 26. Isa. 8: 12, 13; 51: 12. Dan. 3: 10-18. Luke 12: 4, 5. Acts 20: 23, 24; 21: 13. Rom. 8: 35-39. 2 Tim. 4: 6-8. Heb. 11: 35. Rev. 2: 10. Matt. 10: 25. Mark 9: 43-48. Luke 16: 22-26. John 5: 29, 30. 1 Thess. 1: 9. 2 Thess. 1: 8-10. Rev. 20: 10-15.

Sec. C. Matt. 10: 22. Luke 10: 3. John 15: 20; 16: 2. Acts 9: 16. Matt. 18: 6.

Sec. D. Acts 18: 9, 10; 22: 15; 26: 16-18. Rom. 1: 14, 15. 2 Cor. 4: 1, 2, 5; 7: 4, 5. Gal. 1: 10. Ephes. 3: 8, 9; 6: 20. 1 Thess. 2: 4. 2 Tim. 1: 6-8; 4: 1, 2, 5.

to-day have the Roman Catholics." But their application of this allegation, be it true or false, is very faulty, for Jesus, though constantly rebuking and exposing the errors of Pharisaism, did all he could to win the Pharisees themselves, and preached to and taught and healed them; nor did he make an exception of them or of anyone else when he instructed his disciples and students to go into all the world and teach every creature.

Others have alleged that such a large percentage of applications for membership in The

---

Sec. E. Mis. Writ. 8:17; 11:21; 199:11; 201:16. U. of G. 58:5. Misy. vi:1; 127:19; 167:23; 191:4; 221:1; 245:10; 315:25. Ret. & Int. 29:1; 45:24; 54:1; 65:6-10. No and Yes 34:4; 41:1; 44:13; 7:20. Mes. 1900 10:1. Mes. 1901 3:4; 28:15; 30:1; 33:24. Mes. 1902 1:1; 10:28; 11:18-30.

See footnote on " Persecution," p. 99.

S. & H. 196:11-15; 20:3, 20; 31:28; 40:19, 25; 41:22; 45:7-13; 136:6. M. W. 99:12; 277:12; 368:7. Entire chapter on Atonement and Eucharist in S. & H.

All of which is in perfect harmony with the teachings of the Bible respecting God; that He is Spirit, the sole Creator, Life, Truth, Love, Almighty, unchangeable, good, infinite, immutable, perfect, omnipotent, omnipresent, omniscient. And that " the devil," " evil " or " error," " is a liar " and " there is no truth in him."

Mother Church was being filed each year by people who had in the past been identified with the Roman Catholic Church that the Christian Science Board of Directors became frightened, or at least greatly concerned. Instead of handling each application for membership on its individual merits the governing authorities of the Christian Science Church have in effect black-listed everyone who has at any time been in any way identified with the Roman Catholic Church.[1]

[1] Jesus and the Gentiles:—" A full consideration of the attitude of early Christianity towards the Gentiles requires a study of the Acts and Epistles at least, and is beyond the scope of this article: our Lord's teaching, however, afterwards developed by his followers, is quite plainly indicated in the Gospels, and must form the basis of any adequate discussion of the subject.

" The fact that Jesus did not pass his youth in the religiously exclusive atmosphere of Jerusalem, but in the freer and more liberal surroundings of semi-Gentile Galilee, fits in with the prophetic word of Simeon at the Presentation, and the declarations of his forerunner: He was to be ' a light to lighten the Gentiles ' (Luke 2: 32); and, God was able to raise up to Abraham children (Luke 3: 8) who could not boast any natural descent from the patriarch. St. Matthew, although according to the usual account of

In a leading editorial in *The Christian Science Journal* for April, 1907 (Vol. 25, p. 58), Mr. A. McLellan, the editor-in-chief of the Christian Science publications, wrote as fol-

---

his standpoint he had no especially Gentile proclivities, records two important prophetic utterances regarding the Gentiles as being illustrated and fulfilled in his Master's work: 'Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up' (Matt. 4: 15, 16), and, 'In his name shall the Gentiles trust' (Matt. 12: 21). At the beginning of his ministry, if we accept St. Luke's chronology, Jesus defied the Jewish prejudices of his hearers in the synagogue at Nazareth by citing cases of Gentiles blessed through the agency of Israel's prophets (Luke 4: 25, ff.); and, when driven from his native town, he took up his abode in a city of despised Galilee which belonged to that less Jewish portion of it known as 'Galilee of the Gentiles' (Matt. 4: 15). Moreover, it was in the same Gentile-infected Galilee that the most important part of his ministry was carried on, and he even went into the borders of Tyre and Sidon (Mark 7: 24), *and also taught and healed those who came to him from thence, together with those who sought him from Decapolis* (*Matt. 4:25*), *and from Idumaea, and from beyond Jordan* (*Mark 3:8*); nor did he disdain to remain on one occasion for two days among the Samaritans at their request (John 4: 40).

"In his public teaching he showed no prejudice in favor of the Jews in his assignment of praise and blame: the

lows: "There can be no more oppressive tyranny than that which would deprive the citizen of his right to freedom of choice in religion, which in the case of Christian Scien-

---

grateful leper whom he blessed was a Samaritan (Luke 17: 16, ff.); it was a good Samaritan who was set forth as an example in one of his most famous parables (Luke 10: 30, ff.); and he commended the faith of the centurion as being greater than any he had found in Israel (Matt. 8: 10). On the other hand, the evil generation of whom the Pharisees were representatives, he declared should be condemned in the judgment by Gentiles, the men of Nineveh and the queen of Sheba (Matt. 12: 41, ff.); and, setting the seal to the teaching of his forerunner, he asserted in effect that the *true* children of Abraham were those who did the deeds of Abraham, and were not necessarily those who were naturally descended from him (John 8: 39, ff.).

"In the Sermon on the Mount the same broad and world-wide outlook is manifested: there is hardly anything of importance in that great discourse which is local or temporary—it is obviously for all men and for all time. With this, too, coincides the teaching of his many parables about the Kingdom of heaven and that recorded in the Fourth Gospel—in this Gospel particularly all his utterances are in accord with his declaration to the Samaritan woman concerning the true worshippers (John 4: 23), and with the impression produced on the Samaritans that he was *the Saviour of the world* (John 4: 42); for in this Gospel

tists includes choice of the means of healing the sick. To compel a person to employ for himself, or for those depending on him, a system which had failed him in his time of need, and

---

especially his words of warning, of encouragement, and of hope embrace all mankind: 'God so loved the *world*.... that *whosoever* believeth....shall have eternal life' (John 3:16). And, finally, at the end of his ministry, in the allegory of the sheep and the goats, spoken exclusively with reference to Gentiles, he applies to those on the right hand the word 'righteous,' which to the Jewish language was so often the technical term to designate only the chosen people (Matt. 25:37).

"There are two passages in the Gospels which demand a passing notice, as they might seem at first sight to be in opposition to our Lord's usual attitude towards the Gentiles. One is his saying to the Syro-phoenician woman, 'I am not sent but unto the lost sheep of the house of Israel' (Matt. 15:24); and the other is his injunction to the Twelve, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel' (Matt. 10:5, 6). In the first case there is little doubt that our Lord's words were intended to test or to call forth the woman's faith, and are not to be understood as implying any unwillingness on his part to assist her. And in the second case we are to notice that the prohibition was laid upon the Twelve only, and had no application to his own conduct; and, further, that the prohibition was distinctly removed by him after

to prohibit him from employing another system which has rescued him from the grave, is repugnant to the thought of every liberty loving citizen."

On the top of their alleged great love for and interest in the welfare of people who have been identified with the Roman Catholic Church, the members of the Christian Science Church will themselves turn right around, immediately

---

the Resurrection in the great commission recorded in Matthew 28: 19, 'Go ye therefore and teach *all nations*' (in Mark 16: 15, 'Go ye into all the world, and preach the gospel *to every creature*'), and in Acts 1: 8, 'Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, *and unto the uttermost parts of the earth.*'

"And there are other passages, such as Matthew 24: 14 and 26: 13, from which it is plain that our Lord contemplated *the world-wide preaching* of the gospel by his followers, the fulfilment, in fact, of the ancient prediction to the father of the faithful: 'In thy seed shall all the nations (*goiim*) of the earth be blessed' (Gen. 22: 18)." —*Dictionary of Christ and the Gospels,* Vol. I, page 642. Charles Scribner's Sons, New York.

The great mission of Israel was to be "a light to the Gentiles." See Isa. 9: 2; 19: 23-25; 42: 6 & 7; 49: 6; 56: 6 & 7; 60: 1-3, 19. Zep. 3: 9, 10. Matt. 4: 16; 12: 17, 18, 21. Luke 2: 32. Acts 9: 15; 13: 47; 28: 28. Rom. 15: 8, 9.

after bemoaning the alleged cruel persecutions practiced on the part of the Roman Catholic Church and its members upon people of that faith who have in the past become active in the Christian Science Church, and ostracize, shamefully misrepresent and persecute, people of their own faith who are striving their utmost to conform their lives to the plain teachings of "Science and Health," their standard text-book. Even authorized teachers of Christian Science will unhesitatingly predict all kinds of diseases, disaster and horrible death overtaking individuals who go counter to the wishes of the Christian Science Board of Directors; and this, too, in spite of the specific teachings of their text-book which the Manual they so tenaciously claim to hold to charges them to teach in accordance with, namely, "Since God, divine Mind, governs all, not partially but supremely, predicting disease does not dignify therapeutics." (S. & H. 149: 26 & 27.) And every struggle such an individual may afterwards have Christian Science Church members will point to and gloat (S. & H. 49: 26) over as an evidence of deserved and inevitable punishment for having gone contrary to the wishes of

the Christian Science Board of Directors. No church organization rules its members with a more subtle fear than does the Christian Science Church. Oh, consistency! Thou art indeed the rarest and most precious of jewels!

XXVII. CONCLUSION

A loyal Christian Scientist is any person who understands, and applies in his daily life, the teachings and example of Christ Jesus, as made plain and practical in "Science and Health with Key to the Scriptures" by Mary Baker Eddy; who brings forth the fruits thereof, preaching and teaching the good news and healing the sick and the sinful, whether he be a member of the Christian Science Church or not. And under the provisions of The Mother Church by-law entitled "No Monopoly," a member of that church has absolutely no moral or legal right—to say nothing of Christian right—whatsoever, to criticize or ostracize him, or to attempt to interfere with him, his patients, prospective patients or his practice; and if the governing authority of the church did its duty in the premises it would discipline its members for such conduct instead of practically encouraging such conduct by ignoring it. The church and its members should

actively encourage all who are striving to follow the teachings of " Science and Health."

Neither Christ Jesus nor Mrs. Eddy made or attempted to make church membership a condition precedent to a true Christian life or to the entering of Heaven, harmony.

> By this shall all men know that ye are my disciples, if ye have love one to another. (Jesus. John 13:35.)

GENERAL INDEX

(NOTE:—A star (*) after a page number indicates footnote.)

abiding citizens. Law 112
absolute powerlessness and nothingness of evil or error.
The Christian Science doctrine of the 137*
advance. Refusal to 104
advice. Gamaliel's 76, 128
Affection. (See also love.) 108, 132*
aim. Object and 16
Almanac statistics. The New York World 59, 60
Always rebuke evil or error 16, 17*
always the witness to, or the proof of, the truth of the preaching and teaching. Healing 121, 122*
Anathema 129
applicable to-day. Teachings of Science and Health .. 106, 106*
atonement. No vicarious 103
Attempted supervision of individual reading and study ... 29-31
attitude of Church, claiming to be Christian, towards Roman Catholics. Inconsistent 118, 119*
AUTHORITY FOR CHRISTIAN SCIENCE. CHRIST JESUS THE ONLY. 38
Available teachers 57-59

Beecher. Henry Ward. "Religious Freedom" 65*, 66*
Benevolence 65
bequest. Mrs. Eddy's 26
Bible. The 11, 55, 84, 103, 104, 127
Bishops 66
Black-list 140
Board of Education 88
books." "Obnoxious 29-31
bookstores. Patronizing 29-31
Boston Herald. The 120
boycotts 79, 126
branch Churches must reform. The Mother Church and the . 104
brazen serpent. The 107
brief. The official legal 114, 115, 127
Brotherhood 65, 134
Brotherly love 103
Bureau. The Christian Science Publicity 13, 14
By-laws 42, 126

By-laws. Church 29
Not Infallible. Church..... 41
The Mother Church.....17, 19
Unenforced 32
Violating 42-48
Byzantine era 61

Canada 84, 85
Captivity 103
Card playing 29
case. The Mrs. Augusta E. Stetson.....42-48
Catholic Christians 60
Catholics. See Roman Catholics.
and Protestants. Roman.....134-146
cause of political injustice. The..... 103
certificates 63, 64
Charging for services.....112, 113
Charter powers 18
Chautauqua platforms. The Lyceum and..... 14
Children of Israel. The.....103, 107
Christ's Commands. Dividing..... 120
Christ's Command 71, 74, 79, 86-89, 117-119, 120, 121
Christ Jesus 36, 37, 107, 138, 139
and Mrs. Eddy.....28, 38-40
the only Ensample for Christian Scientists..... 38*
the Only Authority for Christian Science.. 38
to preach, teach and heal is one. The Command of 90*
Christian Church. A true 36
The Primitive 129
conduct 126-128
towards Roman Catholics. Inconsistent attitude of Church, claiming to be.....119*
Christian Science Board of Directors ..17-20, 22-25, 42, 45-48, 89, 107, 119, 128, 140, 145, 146
created 20
Christian Science Church. The.....20*, 69, 121
and the other Churches..... 61
congregations 133
Requirements of a..... 94
"Christian Science: Its Legal Status".....54*, 66, 114, 114*, 127
Christian Science. Mrs. Eddy and.....28, 38-40
Christian Science doctrine of the absolute powerlessness and nothingness of evil or error. The.....137*
Christian Science. Christ Jesus the Only Authority for. 38

Christian Science. Investigation of....100, 101
Christian Science Journal. The 57, 58
Monitor. The 107
PUBLICATION COMMITTEE....*13*, 11, 14, 24, 125
Publishing Society 24, 26, 120
Practice 49
Practice *vs.* Teaching.... 49
Practitioners 11, 121
Practitioners' educational qualifications.. 54*
Societies 93, 94
Studying 49
Teachers of 51
Teaching 50, 51, 82, 83
CHRISTIAN SCIENTISTS 92
CHRISTIAN SCIENTISTS AND THE LAW.... 110
and Roman Catholics....134-146
Christ Jesus the only Ensample for... 38*
far from living up to their teachings. 101-103
Loyal 129, 131-133, 147
Traits of 101-103, 125, 126, 128
Christians 36, 37
Catholic 60
etc. Persecution of the early....138*, 139*
Non- 60
Protestant 60
CHRISTIANITY. PRIMITIVE 69, 116, 116*, 118
Church. A true Christian.... 36
Requirements of a Christian Science.... 94
The Primitive Christian.... 129
"A Priest of the.... 71
CHURCH BY-LAWS 29
CHURCH BY-LAWS NOT INFALLIBLE.... 41
Church, claiming to be Christian, towards Roman Catholics. Inconsistent attitude of....119*
Church congregations. Christian Science.... 133
edifices. Reason for.... 105
Experiences of those withdrawing from the.125-130, 145
government 126
history 20*, 69
CHURCH MANUAL. THE 19
manuals 29
membership 47, 131, 133, 133*, 148
oppression 65
organization disintegration 104, 105
organizations. Reason for.... 105

Church organized 20
rules 100, 126
statistics 93
statistics. United States..... 98
tenet. The last..... 129
The Christian Science.....20*, 69, 121
The Concord, N. H..... 105
The Roman Catholic. See Roman Catholics.
churches. The Christian Science Church and other..... 61
must reform. The Mother Church and its branch 104
Readers and Presidents of..... 111
The reason for..... 105
Church's claims 105
Churchmen 129, 130
citizens. Law abiding..... 112
claiming to be Christian, towards Roman Catholics. Inconsistent attitude of Church.....119*
claims. Church's 105
"Class Instruction" 49, 56, 61, 62
Class legislation 103
Clean hands 113
Clerk 24
closed door. The..... 134
codes. Human 67
College. The Massachusetts Metaphysical..... 52
statistics 59, 60
Colleges 52, 63
Normal 53, 63
Columbia University 60
Command." "Christ's.....65, 66, 71, 74, 79, 80, 81, 86-89, 113, 114, 117-119, 121
command of Christ Jesus to preach, teach and heal is one. The 90*
Commandment. The Great.....108, 129
Commandments. The First of all the..... 108
Commands. Dividing Christ's 120
of Christ Jesus.....65, 66
Commonwealth of Massachusetts. The.....18, 24, 25
Conclusion 147
Concord, N. H., Church. The..... 105
conduct. Christian 126, 127
Rule of 28
congregations. Christian Science Church..... 133
conscience. No freedom of speech or.....29-32, 34
Consistency. Lack of.....123, 146
constant flux. Religions are in.....104, 105

contagious diseases. Infectious and 112
Correcting misstatements 12, 13
Courtesy 108
Courts 92, 113, 121
"Cramping Systems" 67
created. The Christian Science Board of Directors 20
Criticism 99, 100
Criticisms 14
and replies 101

Dancing 29
decalogue. The Mosaic 108
decease. Mrs. Eddy's 20, 22, 24, 26
Deceit 114
decisions. Judicial 127
Deed of Trust 18
dedicated. The Mother Church edifice 21*
defeats. Political 101
degree of understanding required for teaching and healing. Same 75*
Democracy 65
demonstration. Proving our understanding by 73
Demonstration. Understanding and 73
despots. Ecclesiastical 65, 66
destroying error. Rebuking and 16, 17, 17*
Devotion 108
Dickey, Mr. Adam H., C. S. D 132
Diplomas 63, 64, 81*
Directors. See Christian Science Board of Directors.
directs practitioners to teach. Mrs. Eddy 78*
Disciplines 29
discord. Internal 101-103
Discrepancy 26, 27
diseases. Infectious and contagious 112
disintegration. Religious 104, 105
of church organizations 104, 105
Disloyalty to Mrs. Eddy 122
Disobedience 129
dissolving the Massachusetts Metaphysical College. Resolutions passed 82, 83
Dividing Christ's commands 120
Divina 120, 122
divine right of kings. The 31
divorce. Unholy 117, 118
doctors. Medical 124, 128
Doctors' Trust 89

doctrine of the absolute powerlessness and nothingness of evil or error. The Christian Science.....137*
domination. Ecclesiastical 31
door. The closed..... 134

early Christians, etc. Persecution of the.....138*, 139*
Ecclesiastical despots 65, 66
domination 31
government 65
Monopoly." "No 67
oppression 65, 66
Eddy (Mrs.) 11, 22, 24, 34
and Christian Science.....28, 38-40
directs practitioners to teach..... 78*
in re systematic teaching..... 62
never claimed infallibility for herself..... 41
Eddy and the Manual. Sibyl Wilbur *in re* Mrs.....45*-47*
Christ Jesus and Mrs.....28, 38-40
Disloyalty to Mrs..... 122
The Life of Mary Baker.....41, 45
Eddy's (Mrs.) bequest 26
decease 20, 22, 24, 26
letter of Feb. 27, 1903.....19, 20
edifices. The reason for church..... 105
Editors 14, 24
Education. The Board of..... 88
educational qualifications. Christian Science practitioners'. 54*
Egyptians 138
Emeritus. The Pastor..... 24
Enemy to liberty..... 65
England 84, 135
Ensample for Christian Scientists. Christ Jesus the only... 38*
Episcopal Church. The.....71, 72
Era of man 61
The Byzantine 61
The Jewish 61
error. Always rebuke evil or.....16, 17, 17*
The Christian Science doctrine of the absolute powerlessness and nothingness of evil or.....137*
events." "The logic of.....21, 22
Evil. See error.
experience. Personal 11
Experiences of those who withdraw from the Church and continue in the work.....125-130, 145

failures. Practitioners 76
far from living up to their teachings. Christian Scientists. 101-103
Fatal 77*
Fathers. The Pilgrim..... 135
Fear 65
Government by 145, 146
Fees for professional services.....108, 112
First Church of Christ, Scientist, New York City.....44, 45
First of all the commandments. The..... 108
flux. Religions are in constant.....104, 105
Four Hundred." "The.....59, 60, 63, 88, 89
freedom. Mental 31
Religious 65*, 66*, 135, 142, 143, 144
of speech or conscience. No.....14, 15, 29-32, 34
of thought. No..... 34
of the press repudiated.....29-31
The National League for Medical..... 89
Full gospel 116, 116*

gained. Good 104
Gamaliel's advice 76, 128
Gambling 29
Gentiles 137
Jesus and the.....140*
Good gained 104
Good will 108
Gospel. The full.....116, 116*
Gossip 32, 33
Government 65, 66
by fear 145, 146
Church 126
Ecclesiastical 65
of The Mother Church.....18, 22
Great Commandment. The.....108, 129
greatest sin. The..... 109
Guardians 31

hands. Clean 113
Hanna, Judge S. J., C. S. D..... 114
Harvard University 64
heal is one. The Command of Christ Jesus to preach, teach and 90*
Healing always the witness to, or the proof of, the truth of the preaching and teaching.....121, 122*
and teaching 120

healing by practitioners. Teaching and.....81, 82
preaching, teaching and lecturing.....34, 69, 70
HEALING. "PROMISCUOUS" 49
Same degree of understanding required for teaching and 75*
Teaching and 116-118, 121
The Church Manual *in re* teaching and.....55, 56
the result of understanding..... 68
the same. Requisites for teaching and..... 74*
HEALING *vs.* TEACHING..... 34
Herald. The Boston..... 120
Heresy 122
Hezekiah 107
HIGHER LAW 28
History. Church 20*, 69
Lessons from 106, 107
Honesty 108, 123
houses. Publishing 29-31
Human codes 67
rights .....104 (S. & H. 447:1 & 2)
humored. Ill- 123
Hypocrisy 114, 124

Ill-humored 123
Inalienable rights 65, 66
Inconsistent attitude of Church, claiming to be Christian, towards Roman Catholics.....119*
"Index Librorum Prohibitorum".....29-32
Indifference 65
individual reading and study. Attempted supervision of..29-31
rights 65, 66
individuals. Organizations and..... 123
INFALLIBLE. CHURCH BY-LAWS NOT..... 41
Science and Health..... 41
Infallibility 41*
for herself. Mrs. Eddy never claimed..... 41
Infectious and contagious diseases..... 112
Inferential quotations 108
influences. Outside 100, 101
information. Sources of..... 11
injustice. The cause of political..... 103
Inspiration 46*, 47*
Instruction. See Class Instruction.
in Massachusetts Metaphysical College.....55, 56
Instructors 52
Internal discord 101-103

INTOLERANCE 125
INTRODUCTION 11
Investigation of Christian Science.....100, 101
Israel. The Children of.....103, 107

Jesus. See Christ Jesus.
and the Gentiles.....140*
Jesus Christ. See Christ Jesus.
Jewish era. The..... 61
Journal. Practitioners listed in The Christian Science...94, 95
The Christian Science.....57, 58
Judicial decisions 127
Justice 65, 108, 109, 113, 114

Kimball. Mr. Edward A., C. S. D..... 13
Kindness 108
kings. The divine right of..... 31

Lack of toleration. The.....125 ff.
laity. The 100
land. Obedience to the laws of the.....110, 110*
Last Church tenet..... 129
LAW. CHRISTIAN SCIENTISTS AND THE..... 110
LAW. HIGHER 28
Law abiding citizens..... 112
Law of the Church. The true..... 26
laws of the land. Obedience to the.....110, 110*
State 110
The Church Manual and State..... 110
League for Medical Freedom. The National..... 89
Lecturing 34, 69, 70
(See also Healing, Preaching, Teaching.)
legal brief. The official.....114, 115, 127
Legal Status." "Christian Science: Its.....54, 66, 114, 127
Legislation 25, 26
Class 103
Medical 103, 112, 113
Legislative matters 112-115
Legislatures 92, 113, 121
Lessons from religious history.....106, 107
letter of Feb. 27, 1903. Mrs. Eddy's.....19, 20
Lyceum and Chautauqua platforms..... 14
Magazine. The 14
liberty. Enemy to..... 65
Librorum Prohibitorum." "Index.....29-32
life. A progressive..... 123

Life of Mary Baker Eddy." "The.....41, 45
list. Black- 140
Litigation 112-114
living up to their teachings. Christian Scientists far from. 101-103
logic of events." "The.....21, 22
Lord." "Thus saith the..... 120
Love 65, 103, 108, 109*, 124, 131, 132, 148
(See also Affection.)
Loyal Christian Scientists.....129, 131-133, 147
Loyalty 131
Luke Nine 126-128

Magazine. The Lyceum..... 14
Magazines, newspapers, etc..... 14
Malpractitioners 124
man. The era of..... 61
Manhood 66
MANUAL. THE CHURCH 19
The 18, 19, 28, 120
and State laws. The Church..... 110
in re teaching and healing.....55, 56
Science and Health *vs.* The Church.....41, 47, 80, 105, 106
Sibyl Wilbur *in re* Mrs. Eddy and The Church.. 45*
The first edition of the Church..... 21*
manuals. Church 29
Mark Nine 126-128
Maryland 112
Massachusetts. The Commonwealth of.....18, 24, 25
MASSACHUSETTS METAPHYSICAL COLLEGE. THE...*52*, 51, 64, 80, 86, 87
Graduate statistics of 57, 58
Historical .. 58
Instruction in 55, 56
Re-opened .. 88
Resolutions passed dissolving..82, 83
Materia medica 125
Material means 100
Mathematics 123
matters. Legislative 112-115

McLellan. Mr. Archibald, C. S. D.....70, 141
means. Material 100
medica. Materia 125
Medical Freedom. The National League for..... 89
Medical legislation 103, 112, 113
doctors 124, 128
practitioners 124, 128
statistics 59
membership. Church 47, 131, 133, 133*, 148
Mental freedom 31
Metcalf. Mr. Albert.....22, 23, 25, 26, 28
"Miscellaneous Writings" 84, 85
misstatements. Correcting 12, 13
MONOPOLY.....*63*, 36, 61, 67, 68, 79, 105, 115, 120, 122, 129, 147
Monopoly." "No 50, 129, 147
"No Ecclesiastical 67
monopoly. Teachers' 55, 57, 58, 61, 89, 120
MORE STATISTICS 93
Mosaic decalogue. The..... 108
Moses 106, 107, 130, 138
Mother Church. The 11, 17, 18, 45, 46, 120, 128
and branch churches must reform... 104
by-laws 17, 19
edifice dedicated 21
Government of 18, 22
The true law of..... 26
Motive 16
MY POSITION 16

National League for Medical Freedom. The..... 89
neophytes. Teachers to..... 128
New York City. First Church of Christ, Scientist.....44, 45
New York World Almanac.....59, 60
Newspapers, magazines, etc..... 14
"No Ecclesiastical Monopoly"..... 67
No freedom of thought, speech or conscience.....14, 15, 29-32, 34
"No Monopoly" 50, 129, 147
non-Christians 60
Normal schools and colleges.....53, 63
nothingness of evil or error. The Christian Science doctrine of the absolute powerlessness and.....137*

OBEDIENCE *123*, 104
to the laws of the land.....110*
Object and aim..... 16
"Obnoxious books" 29-31

official legal brief. The....144, 115, 127
ONLY AUTHORITY FOR CHRISTIAN SCIENCE. CHRIST JESUS THE. 38
Ensample for Christian Scientists. Christ Jesus the.. 38*
Opposition ....99 ff.
Oppression. Ecclesiastical 65, 66
Organization 17
and individuals 123
disintegration. Church 104, 105
Reason for Church.... 105
Worship of 129, 130
organized. The Christian Science Board of Directors.... 20*
The First Church of Christ, Scientist.... 20*
Outside influences 100, 101
out our own salvation. Working.... 79

Paternalism 31
Patients." "Practitioners and....32, 33
Pastor Emeritus. The.... 24
Patronizing bookstores and publishing houses....29-31
Paul 137
perfect. Christian Scientists far from.... 147
PERSECUTION 99, 99*, 136, 144, 145
of the early Christians, etc....138*, 139*
Personal experience 11
teachers 85, 86
Pharisees 130, 138, 139
Pharisaism 139
Physicians 66, 97, 98, 124
(See also Doctors and Medical.)
Pilgrim Fathers. The.... 135
Platform. The 100
platforms. The Lyceum and Chautauqua.... 14
playing. Card 29
Plymouth 135
points. Vulnerable 116, 125
Political defeats 101
injustice. Cause of.... 103
POSITION. MY 16
powerlessness and nothingness of evil or error. The Christian Science doctrine of the absolute....137*
powers. Charter 18
practice. Christian Science 49
vs. teaching 49
Practitioners 66, 76*, 77*
"Practitioners and Patients"....32, 33
practitioners. Christian Science....11, 121

Practitioners' educational qualifications..... 54*
Practitioners listed in The Christian Science Journal.....94, 95
Medical 124
Statistics regarding 95-98
to teach 78-82
Practitioners' failures 76
preach, teach and heal is one. The command of Christ Jesus to 90*
preaching, teaching and lecturing. Healing.....34, 69, 70
preaching and teaching. Healing is the witness to, or the proof of the truth of the.....121, 122*
Preparedness 125
Present tendency 105-107
Presidents of Churches. Readers and..... 111
press repudiated. The freedom of the.....29-31
The 100
Priest of the Church." "A..... 71
Priests 66
Primitive Christian Church. The..... 129
PRIMITIVE CHRISTIANITY 69, 116, 116*, 118
professional services. Fees for.....108, 112
Progress 68
progressive life. A..... 123
Prohibitorum." "Index Librorum.....29-32
"PROMISCUOUS" HEALING 49
proof of, the truth of the preaching and teaching. Healing is the witness to, or the.....121, 122*
Protestant Christians 60
Protestants. Roman Catholics and.....134-146
Proving our understanding by demonstration..... 73
Publication Committee. The Christian Science. See under Christian Science.
Publicity Bureau. The Christian Science. See Christian Science Publication Committee.
publishing houses. Patronizing bookstores and.....29-31
Publishing Society. The Christian Science.....24, 26, 120
pulpit. The 100

Quackery 76, 124*
qualifications of Christian Science practitioners. Educational 54*
QUESTION. THE ROMAN CATHOLIC..... 134
quotations. Inferential 108
Quoting Scripture 122

Readers and Presidents of Churches..... 111
Reading 100, 101
and study. Attempted supervision of individual.29-31
Reason for Church organizations and edifices..... 105
Rebuking and destroying error.....16, 17, 17*
RECAPITULATION 116
reform. The Mother Church and its branch churches must. 104
Refusal to advance..... 104
Religions are in constant flux.....104, 105
Religious disintegration 104, 105
Freedom 65*, 66*, 135, 142-144
history. Lessons from.....106, 107
teachers 66
replies. Criticisms and..... 101
required for teaching and healing. Same degree of understanding 75*
Requirements of a Christian Science Church..... 94
Requisites for teaching and healing the same..... 74*
Resolutions passed dissolving the Massachusetts Metaphysical College 82, 83
restricted. Teaching .....83 ff.
result of understanding. Healing the..... 68
Revelation 67
Revolutionary War of 1776..... 31
Ridicule .....99 ff.
right of kings. The divine..... 31
rights. Human .....104 (S. & H. 447:1 & 2)
Inalienable 65, 66
Individual 65, 66
ROMAN CATHOLIC QUESTION. THE..... 134
Roman Catholic Church. See Roman Catholics.
Roman Catholics..35, 56, 57, 60, 61, 71, 72, 89, 114, 118, 119, 119*, 134-146
Rule of conduct..... 28
rules. Church 100, 126

saith the Lord." "Thus..... 120
sale of Science and Health. The..... 101
salvation. Working out our own..... 79
same. Requisites for teaching and healing the.....74*, 75*
Scape-goats 76*
schools. Normal 53, 63
of the United States. Theological..... 59

Science and Health 41, 42, 55, 64, 80, 84, 107, 145, 147, 148
applicable to-day. Teachings of..106, 106*
infallible 41
Sale of 101
vs. The Church Manual..41, 47, 80, 105, 106
Scorn .....99 ff.
Scotland 84
Scripture. Quoting 122
Sentinel. The Christian Science..... 19
serpent. The brazen..... 107
services. Charging fees for professional.....108, 112, 113
Sibyl Wilbur.....41, 45*, 46*
Sin 109, 124
unpardonable. The 128
of sins 128
The greatest 109
Sincerity 108, 123
Slavery 31
Societies. Christian Science.....93, 94
Sources of information..... 11
speech or conscience. No freedom of thought..14, 15, 29-32, 34
State laws. Christian Scientists and..... 110
The Church Manual and..... 110
STATISTICS 57
Church 93
College 59, 60
Medical 59
MORE 93
regarding physicians 95-98
Teachers 57-59
The New York World Almanac.....59, 60
United States Church..... 98
Status. Christian Science: Its Legal.....54, 66, 114, 114*, 127
Stetson case. The Mrs. Augusta E.....42-48
study. Attempted supervision of individual reading and..29-31
Studying Christian Science..... 49
Success 77*
supervision of individual reading and study. Attempted..29-31
symbol. Type and..... 107
systematic teaching. Mrs. Eddy *in re*..... 62
SYSTEMS." "CRAMPING 67

teach and heal is one. The command of Christ Jesus to preach 90*
Mrs. Eddy directs practitioners to.....78*, 81*, 82*, 79

Teachers 52-54, 145
Available 57-59
of Christian Science 51
Personal 85, 86
Religious 66
Statistics *in re* 57-59
to neophytes 128
trust or monopoly 55, 57, 58, 61, 89, 120
TEACHING *79*, 50, 51, 59-62, 65, 82, 83, 114, 139
and healing 116-118, 120, 121
" " The Church Manual *in re* 55, 56
" " the same. Requisites for 74*, 75*
" " by practitioners 81, 82
" " Preaching, lecturing 34
Teaching. Christian Science practice *vs* 49
Healing is the witness to, or the proof of, the truth of the preaching and 121, 122*
HEALING *vs.* 34
lecturing, and healing. Preaching 69, 70
Mrs. Eddy *in re* systematic 62
restricted ..... 83 ff.
Teachings of Science and Health applicable to-day 106, 106*
Christian Scientists far from living up to their. 101-103
tendency. Present 105-107
Tenderness 108
tenet. The last Church 129
Theatergoing 29
Theological schools of the United States 59
thinkers. True 84, 85
thought. No freedom of 29-32, 34
"Thus saith the Lord" 120
to-day. Teachings of Science and Health applicable 106, 106*
Toleration ..... 125 ff.
Traits of Christian Scientists 101-103, 125, 126, 128
Treasurer 24
true Christian church. A 36
law of The Mother Church. The 26
"True thinkers" 84, 85
trust. Deed of 18
Doctors' 89
Teachers' 55, 57, 58, 61, 89, 120
truth of the preaching and teaching. Healing is the witness to, or the proof of, the 121, 122*
Type and symbol 107
Tyranny 142

Unalienable rights 65, 66
Unclean 129
UNDERSTANDING AND DEMONSTRATION 73
by demonstration. Proving our..... 73
Healing the result of..... 68
required for teaching and healing. Same degree of 75*
Unenforced by-laws 32
Unholy divorce 117, 118
United States 84, 85
Church statistics 98
Theological schools of the..... 59
University. Columbia 60
Harvard 64
unpardonable sin. The..... 128

Vaccination 112
vicarious atonement. No..... 103
Violating by-laws 42-48
Vulnerable points 116, 125

Wards 31
Wars of 1776 and 1861..... 31
Weakness 65
Wilbur *in re* Mrs. Eddy and the Church Manual. Sibyl..45-47
will. Good 108
withdrawing from the church. Experiences of those.125-130, 145
witness to, or the proof of, the truth of the preaching and teaching. Healing is the.....121, 122*
Words and works.....69, 70
World Almanac. The New York.....59, 60
Working out our own salvation..... 79
works. Words and.....69, 70
Worship of organization.....129, 130

Date Due			
My 5 - '43			

BP955 .G65
A lecture entitled the Christian science
Princeton Theological Seminary-Speer Library
1 1012 00010 5108